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NONCONFORMISTS VINDICATION.

Or a Testimony given against the Indulged Assembly of SEPARATISTS:

WHEREIN

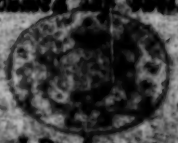
The false Calumnies, and Aspersions cast upon the Suffering PRESBYTERIANS, are Answered and Confuted.

ALSO,

The Heads and Causes of Separation are Opened and Explained; together with an illustration of the Erastian State of the present CHURCH.

John 3. 21. *But he that doth the Truth comes to the Light, that his Deeds may be made manifest that they are wrought in GOD.*

Ezek. 43. 10. *Thou Son of Man, shew the House to the House of Israel: that they may be ashamed of their iniquities, and let them measure the Pattern.*



Truth and Reason
Are no Treason.
Libera Gens.
Libera Mens.

Printed in the Year 1700.

Mock-Verſes put forth (in Room of Confutation) againſt the Auth
by Mr. Thomas Black, *Indulged Preacher at* Perth,

TO die obſcure, moſt be a diſmal Fate,
Since Mortals Purchaſe Fame at ſuch a Rate.
As Burning Cities razing Regal Seats,
Deſtroying Temples overturning States.
But Meaner Spirits whom Deſtinie Contracts,
Not to aſpire unto ſuch Glorious Acts.
Yet Phaetons *in conceit will be content,*
Ere Fame be Wanting to be Fools in Print.

The Authors Anſwer

SIN to reprove does much ſome Men offend,
When Worldly Intereſt is their chiefeſt end,
The Bramble ſhade ſhall be one Day brought Low,
When your Eraſtian Church will get it's fatal Blow.
Both Fools and Wiſe ſhall known be or long,
Tho now you ſay your Mountain ſtandeth ſtrong,
At your Poetrie I need not furder hint,
Who ſit's above knows who are Fools in Print.

VINDICATION.

Prov. 18. 13. *He that answereth a Matter, before he heareth, it is folly and shame unto him.*

MAN is a sociable Creature by nature (as said the Philosopher) and therefore desires company which way soever he tends, be it to Heaven or be it to Hell, he is loath to go alone. No wonder then to see Union and Love so common a Plant, growing almost in every Garden, amongst the Bad as well as among the Good, True it is among the Godlie it is a dutie Commanded, as in *John* 15, 12 and also commended *Psal.* 133. 1. Likewise it is the propertie of a Church well constitute; also it is the dutie of all Believers to seek for unity and Love: Yet this mark is not inseperable, for it can be among Unbelievers, as in *Rev.* 17. 13 These shall have one mind, and shall give their strength and power to the Beast; And this also can be among Professors going on in a course of defection, as we have the Example of *Israel Exod* 32. Who with one consent, said, These be thy Gods O *Israel*. And no wonder it be so, if we consider that Sin is a work of Darkness, and therefore cannot abide the light, as in *John* 3. 21. *For every one that doth evil hateth the light*; and so cannot endure that there should be any light or witness against themselves or Sins; which witness makes them ready to cast foul aspersions and Accusations on the Faithful, who will not go on with them in their sins; Like to *Josephs* Mistris who did falslie accuse him of her sin, by raising the hue and cry after him, as in *Gen.* 39. 14. even so is the case this day with the Faithful of the Land, who will not, neither dare go on, in defection and separation (from the principals and practises of the Church of *Scotland*) with the Erastian, indulged in their Backsliding courses of Perjurie by unity & concord. So that when they cannot obtain their desire, they most bitterlie cast their Sins upon us, accusing us of separation and division; We acknowledge, that Union and Love are to be sought with endeavour by all that professeth Truth, but it must be in the Lord, and not in a-

nie thing ſinful: Otherways our Happineſs ſhould be of no better ſtamp than *Iſrael's* was *Exod.* 32. when the People with one conſent did ſay, *Theſe be thy Gods O* Iſrael. Now we acknowledge, Union to be good in it ſelf, when rightlie exerciſed, and cannot but praiſe you for theſe pertinent places and paſſages of Scripture you urge for the obtaining of it: Acknowledging your Doctrine to be ſound in the abſtract, but indeed in the Application we diſagree. For there is no command in Scripture to unite our ſelves to Sin, and obſtinat defenders thereof. I mean ſuch as have made defection from the Principals and practiſes of the Church of *Scotland*, by turning to *Eraſtianiſm*; and that not onlie in one ſimple Act, but perſevering therein from one ſtep to an other. But I ſhall not inſiſt on general aſſertions, but ſhall proceed to plain and particular Probation; and in order thereto, I ſhall conſider the heads of the controverſie (contained in your ſeaſonable admonition as you call it) as they are ſet down in order.

1 Where firſt, we have the deſcription given of the Church in her doctrine, to which we well agree in the Theore and ſpeculative part. But differs in practiſe and application.

1 Now firſt you ſay, you own the Confeſſion of Faith and Catechiſm ſo do we acknowledge the Confeſſion of Faith in the whole Heads and Articles thereof.

But it objected by Malignants, that the Confeſſion of Faith is contradictory to the Covenants and Coronation Oath. In that it is ſaid in the 23 chap Infidelity and difference in Religion doth not make void the Magiſtrats juſt and legal authority. And therefore by conſequence Papiſts or Infidels may be our Lawful Rulers. Anſwer on ſuch conſequence may be drawen from the word Infidelity, this being the abſtract name and an Infidel The concret. So that the difference is great: For Infidelitie pointeth onlie at perſonal Failings ſuch, as ſins of deadneſs and infirmitie acting indifferencie from ſimplicitie (but not obſtinat to faithful warning) from which failings, it is ſaid in the following part Eccleſiaſtical perſons are not free, as in *Chap.* 25. *Sect.* 5, *Rev.* 2. 3. *Chapters.* So that from this it is concluded that Faults and Failings ſuch as formerly mentioned doth not Non Magiſtrat a Ruler or depoſe a Miniſter from the exerciſe of his

office, so that this is the true and genuine meaning of this place,

2*do*. We do likewise believe and own, that Jesus Christ is the only Head and King of his Church, and that he hath instituted in his Church Officers and Ordinances, Order and Government, and not left it to the will of man; Magistrat or Church to alter it at their pleasure, either by a sinful limited Indulgence or yet by a Bastard Toleration, contrair to the sound Principals of Presbyterian Government and our Lands Engagments.

3*tio*. We own likewise order in Discipline, conform to the word of God, in admission of Persons to offices and priviledges in the Church. We own no other Rules than the institutions of Jesus Christ, and the example of the Prophets and Apostles, for censure or reproof either in Doctrine or Discipline. And we own that Persons of all Ranks, are to be censured and reproved without partiality, according to the degree of their offence. Moreover we acknowledge prudence to be required in the exercise thereof, and that conform to the word of God, that the Transgressor be dealt with by the Spirit of meekness and love, and in such a way as may most advance the good and Edification of the Church

4 We own, that it is the mercy of our Land that we are a Land in Covenant with God, and we desire to lament for the breaches thereof in some, by turning to Poperie and in many to Prelacie, and manie now by Erastianism and Separation: And particularlie by continuance therein, going on from one step to another adding sin to sin. We bless God tho' the Land hath dealt treacherouslie with him, yet he hath not forsaken us, but hath keeped some faithful in the midst of all these defections, who hath nor complied with these Abominations, which is the Glorie of the Land, altho' by Backsliders it is acknowledged a shame.

Now having set down our Judgment, what we own as our Principals. Therefore I shall in the next place, speak to that great controversie, which is so much agitated by Backsliders, *viz. Separation*. And I must say, to me it is a thing very strange, to see Men professing Conscience, endued with Reason, qualified with Learning; so wilfully to precipitat in Judging and Censuring others, who are innocent of that Sin that they themselves are Guiltie of; Seing the Sin may be easily

found out, and who they are that are guilty thereof, if we would take the Right method of seeking, which is described by Learned Men for finding out the Solution of a Contraversie, which consists in an accurat defining of the subject, and of the predicat; that so it may appear if there be any Connection to be found betwixt the two, and then it shall appear, Whether Separation is to be ascribed to you or us.

§ Therefore I shall consider in the first place, wherein Separation consists. I say Separation imports a change; which change must consist either in defection from Truth, or else in Excess beyond Truth. Now (1) In Defection, let it be impartiallie considered, by the paratking and receiving of that sinful Act of *Indemnity*, after *Bothwel*, in the Year 1679 or by that Toleration Suplicat and Petitioned, under your late *King*: And also this *Bastard Toleration*, now under your present *King* (which neither doth, nor yet can run in a Channal of a Covenant or Reformation) Whether you who have complyed with these, or we who have refused them, be most Guiltie of Defection and Change, from the Principals of *Presbyterian Government*, *our Covenants*, *Coronation Oath*, & *Fundamental Laws*. Certainlie where the Defection and Change is; there must be the Separation. But I shall have occasion afterward to speak to this, when I come to the Sins and Accusations led against you: Therefore I will not insist upon it at this time.

But on the other hand, if in excess you can lay any thing to our Charge (since your Separation from us) we are willing to cast our courses into scanning, by examing the Matter. And likewise for the present, we shall take your Premisses to Consideration, which you lay out against us, by the Writings of these two famous Godlie Learned Men, *viz.* Mr. *Rutherford* and Mr. *Durham*, whom you led out as Witnesses against us; Judging that we will be found within the compass of Rigid Separatist; who in excess do separat from the *Church* without any sufficient ground.

Therefore I shall consider the instances you insist upon.

1. First you lay, was there not as great defects and faults in some of the *Churches of Christ* mentioned in Scripture? As in *Corinth*, *Galatia*, and some of the *Churches* of *Asia*. And yet no warrand to withdraw from them. *Ans*, In respect of it's extent, it cannot be so said of all these

Churches

Churches, That they had Sinned totallie and universallie as on Man as we charge you; or it by some of these Churches it may be said, That they were under an universal Decay and Deadness, as to the Exercise of Discipline; yet from Scripture it cannot be said; that they were obstinat, wilful Defenders and denyers of their Sin, as ye are; who by consequence are disorderly Walkers, from which the Apostle gives command to withdraw. 2 *Thes*: 3, 6. And if we are warranted to withdraw from the disorderlie Brother, Then may I argue (by way of Induction) also from a disorderlie Assemblie, who are persevering in their sin, So that in this our singularitie doth not appear, neither from Scripture; Nor yet from your own Confession as in Page 5 You say if anie Church profess or practise what is sin on the Matter, we ought to withdraw, which is the Case of the present Controversie, as I shall afterward make it appear. Furder you continue to amplifie the absurditie of our singularitie, by interrogating, while we seperat from you: What *Church* is there on *Earth* with *which* we would Communicat and join in Worship with? To *which* I Answer, What if it were yeilded *in Thesi*? That there were no *Church* on *Earth* with *which* we could join with, no more than with you; would this be any thing absurd? Or against which of all the Attributes of God (either Communicable or Incommunicable) would this take up a contradiction? True it is the Lord hath Decreed to have a *Church*; But whether to preserve or keep them *Faithful*, as to few or manie is left to the freedom of his own Holie will & pleasure. Whether to include them within the Familie of an *Noah*, or to limit them to the Familie of an *Joshua*, is all one with the Lord (I mean for a smal juncture of time) in that degree of Faithfulness, which is agreeable to God's word. But this is not our case, we can join with other *Churches* Abroad, altho' we dare not join with you, we acknowledge that the Corruptions are great in manie things, which now to insert all were tedious, we acknowledge that they are lying under an Erastian deadness and infirmity, which sin differs far from your Erastian obstinat defection; as I shall afterward make it appear. But how ever we can Join with them in so far as they are reformed, and not involve our self in breach of Covenant; they not being under our Covenant engagments, our Covenants not engageing us to reform without

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Land; except in our personal practise neither can we charge them with these things; that we can charge you with, can we charge them with breach of Covenant, who were never under it? or can we accuse them of the *Erastian* Indulgence and Toleration? which overthroweth the principals, and practises of Presbyterian Government; or can we accuse them of the Backsliding perjured actings of this Bastard Toleration, under this present Revolution, who never had the Tentations, nor tryals of the like sin's as ye have had, who hath made separation from us, by such defections. So that in this, no absurdity doth appear in our not joining with you, and yet with others.

Quest. Why will you join with others, in so far as they are Reformed? And not join with us, in so far as we are Reformed? *Resp.* Our joining is not to be understood a constituting of our selves with them: But only an approving of their Doctrine, in so far as it is agreeable to the Word of God; and the Constitutions of the Reformed Church of *Scotland*. Likewise we can approve of your Doctrine to be sound, when considered in the abstract, as it may be distinguished from you: But Subjectivelie considered in you as to practise, and application, in this we differ, as I shall afterward make it appear when I come to the impurity and unlawfulness of your worship.

Quest. What is the difference betwixt these Churches in *Holland*, *Geneva*, *Garmany*: and the present *Erastian* Church.

Res: The Churches abroad are under an imperfection in that they are not come to the hight of Reformation required of in the word of God; such as the constitutions and Covenanted engagments of the Church of *Scotland*. And therefore they are under the Lords wrath and fatherly anger (being under an *Erastian* Deadness and infirmity) ever and while they Reform as in *Rev* 3 2. *Strengthen the things which remain and are ready to die: for I have not found thy works perfect before God*. Now seing the Lord requires perfection in Reformation, in it's sincere endeavour; then ought we not to constitut our selves in assisting anie Church in war, until they come to our Reformation (either in practise or promise) let us not be pleased, where God is angrie. But on the other hand the Lord dealeth, as an angrie Judge towards a Church going on obstinatlie in defection: And therefore, they are diametrically

opposite

opposite one to another, as in *Heb.* 10 30. *If any Man draw back, my Soul shall have no pleasure in him.* So that when all this is considered, then it will appear, That the difference is very great betwixt an imperfection and a defection, and that both in Practise and Doctrine.

Now we declare, That we dare not join with you in your worship: And that because it is contrair to our Faith and Conscience.

1. First, In respect of your mission, by reason of the changing of your holding, in taking your power and liberty, (as you call it) (1) From the Bloody Magistrat *Charles* the Second (in the Year 1679) by that sinful Act of *Indemnity* after *Bothwel*, where ye left the Fields, & came to the Houses; And likewise did endeavour to observe the Limitations contained in that Act: And also did acknowledge him to be your Lawful King (in Prayer before God) altho' a Declared Tyrant, and stated Enemy to the Work of Reformation; For which Tyranny, you ought at that time to have joined with the Suffering Party, in casting him off; rather than to have hearkened to that sinful Act: The end of which, was to break the Church (This you did contrair to the advice of the wise Man, *Pro.* 23 3 6, *Eat not the Bread of him who hath an evil Eye: neither be desirous of his dainties, for they are deceitful meat*) (2) and now ye have taken your Constitution from the Corrupt Tolerating Magistrat, who neither hath taken the *Covenants*, *Coronation Oath*; nor yet can take it, as he is now Circumstantiated; being cloathed with *Prelacy*: And therefore your Assemblies, and Ordinances, are Bastard and Evil Begotten, because they neither do, nor yet can run in the Channal of a Covenant of Reformation. So that in this, the Foundation and Being of your Church, is not consonant to the state of our Church, in the dayes of our Ancestors; And therefore from the consideration of this, we dare not in Conscience acknowledge your power and mission.

2. As to the effects, I mean the power of Conversion, which you ascribe unto your selves in converting, in this we differ, and that because, it is condemned in Scripture, as in *Jer.* 23 22. *But if they had stood in my Counsil, and caused my People to hear my Words: then should they have turned them from the Evil of their ways, and from the Evil of their doings.* We acknowledge, that you may beget Children of

your own kind, to believe and practile with your ſelves, in your Eraſtian Backſliding courſes, by puting on a naked external Profeſſion of Presbytrie, with natural and morall piety, flowing from a natural Conſcience, making them fit ſtones for your Eraſtian Building: But to make them fit Stones for the Lords Church, by leting them ſee the Lands Sins and Defections; and the Perjured actings of Covenant-breaking that you are guilty of, both as to time paſt and now preſent; this you will not do your ſelves: And therefore will not ſuffer others, like to theſe ſpoken of. *Mat.* 23 13.

Obj. But it is objected, that this too hard a Sentence; will we Condemn all? *How prove we, that Converſion is not be aſcribed to the preſent Church? Anſ.* Far be it from us to condemn anie, but theſe whom the Holy Ghoſt condemneth, and deſcribeth for Wicked and Ungodlie Men; See for proof of this, *Pſal.* 1 and 2. And conſider it, and then you will ſee who is the Chriſtian, *Pſal.* 1. 1. and who are *Chriſts* Church, *Pſal.* 2, I ſay the Godly Man is ſaid, not to ſit in the counſel of the Ungodly, nor yet to ſtand in the way of Sinners, which cannot be ſaid of you, who has taken the Indulgence and Toleration, under your late Kings and has given no Teſtimonie againſt them (the which defect, is a ſilent conſenting and approving of the thing) But on the other Hand (in prayer before God) did acknowledge them to be your lawful Kings, which was a ſitting in the Counſel of the Ungodly, by approving that the Perſons elected to the Throne were lawful, and theſe who did elect them, were, the true and lawful Sons of the State, in whom the power was, which to affirm is falſe, for both of them had deveſted themſelves of that power that belonged to them, as Men and Chriſtians, by ſtateing themſelves Enemies to God and Godlineſs; as was to be ſeen in their ſetting up of Prelacie and Supremacie, and in ſheding the Blood of the Godlie. Now when all this is conſidered, doth it not appear that you belong to the Categorie of ungodlie Men, deſcribed here in this *Pſal.*

But in the next place, I ſay converſion is a leaving of Sin, and turning to God; Now to aſcribe this to you, were to affirm a contradiction, that is, That a Man may be Godlie and Ungodlie; *ſimul et ſemel*, that is to ſay, Once and together, in that he may ſerve two oppoſites,

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viz. Christ, and the Idol of Supremacy, which to affirm is false For the Lord will not dwell under the Idols Roof; as in *Cor.* 6 15. Moreover *Psal.* 2, you see who are Christs Church. I say they are these who owns Jesus Christ as King and Head of his Church, and maintains his Laws, Doctrine and Discipline, whose opposite Wicked men are, for they will not submit to Church Discipline, nor incorporat themselves under Christs Banner, as in *vers* 2 2. But this indulged Church declares the contrair, in that they cotporat themselves with these who are not under Christs Bands (I mean Discipline) And for all this, continue the Church of Christ, altho clearly condemned in this *Psal.* But how righely this is applyed; Let any tender Conscience Judge,

3. We differ from you, as to the extent, because your Preaching doth not reach to all Sins and Deffections; I mean not sins unknown, and never Preached against by our Church in former times: But only these Sins, I say that were inanimously condemned by all the Ministrie, I instance the late uulawful confederacie in joining with Idolaters, contrair to the Writings of faithful Mr, *Gilhespie:* Also these black Articles contained in that confederacie, drawn up by your King and his Confederats, where liberty of Conscience was proposed as the end thereof, and then falsly calling it the work of God, *&c.* With many other steps of of Backslidings formerly mentioned. So that in this your Worship is impure, being limited; And therefore noways agreeable, or consonant to the Gospel, in the dayes of our Ancestors; And therefore we cannot in Faith and Conscience join with it.

4. Fourthly the impurety of your Doctrine appears, in that your Religious Fasts, (as you call them) Petitions and Prayers, are both Sinful on the matter, and also contradictory to Scripture. Oh! how contradictorie is this to the command of God? And the Example of the Godly to pray for a Blessing, on that Work which the Lord hath pronounced a curse, *viz.* Associating and joining in War with Idolaters such as Papists, who are the Enemies of God, and subjects of Antichrist, and was not this your case in this late War. How manie Fasts had yee in order for Humiliation, (as ye said) for a Blessing upon the War, altho clearly condemned, in the Example of *Jehosaphats* joining with *Ahab* in War, who was an Idolator? And if the Lord powred out his Judg-

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ment on him for his Sinful Aſſociation, as in the 1 *Kings*, 22. and 2 *Chro.* 19 2, Then how could the great Aſſembly pray for a Bleſſing on this late Aſſociation? Doth not ſuch Prayers draw to a Blaſphemous conſequence? which would have the Lord to declare himſelf changeable in his Nature, to bleſs that which he hath declared in his word, that he will curſe; *He being in his Nature Holy, and of Purer Eyes, than to behold Iniquitie, Hab.* 1 13. *Obj.* How Monſtrous is this practiſe, and abhored of by Malignants, who can ſpie ſuch Sins with the Eye of Malice and Envie, that the great praying Aſſemblie cannot do, nor will not do; Alas! That Men profeſſing Conſcience, ſhould walk ſo contrair to light: Or that they ſhould be permitted of God; to do that which the wicked *Sorcerer Balaam* would not do, *Num.* 23 20. *Behold I have received a Commandment to bleſs, and he hath Bleſſed: and I cannot reverſe it:* But you are walking contrair unto God, by ſeeking a Bleſſing on the curſed thing. Now let anie unbyaſſed unprejudged Perſons Judge, how dear bought your deliverance is; with no leſs price, than price of Conſcience; For without this wickedneſs, you could not have your preſent temporal proſperitie: Now when all this is conſidered, may it not be ſaid, That none of Tender Conſcience dare join with you in your Worſhip.

Obj. But ſome will object and ſay, If there were two Robbers Fighting, and the one were Strong and Cruel; and the other weak; were it not a Dutie, to help the weak againſt the cruel one? And the reaſon is if the ſtrong Robber prevail, he will next fall upon us. *Anſ.* we muſt not help a Robber in an Act of Robberie, for this is contrair to Scripture, As in 1 *Tim*, 5. 22. [be not partakers of other mens Sins] and 1 Peter, 4:15 [be not abuſſie bodie in other mens matters, that is in mens privat intreſts, in an action wherein the glory of God, and the good of the Kingdom is not ſeen; which is the caſe this day, betwixt the King of *France* and the *Emperour*; They are fighting for the Crown of *Spain*, in order to ſet up a popiſh. King to murder the Souls of the poor ſubjects, by their damnable doctrine. Now I think no Chriſtian this day in *Scotland* conſidering our fundamental Laws, and engagements; which are that no Popiſh King ſhall reign over us, and if not over us? then why ſhould we conſent, that they ſhould be over others, contrair to

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Axiom or *Carmen. Quod tibi fieri non vis, alteri ne feceris*, that's to say that which you would not have done to your selves, do not so to others. Now as to the second branch of your objection *viz.* that you join with the *Emperour* in order to bring down the King of *France*' Answer you should not do evil that good may come of it *Rom* 3, 8. for in so doing you make God your enimie, when you take unlawfull means: so that in this you rather make that cruell Tyrrant strong, than weak for sure I am unlawfull means, will always bring furth Judgements, as I have already held out in *Israels* case.

5 But Fiftly the impurity of your Doctrine appears in the misapplying of it, and that fallsly both as to mercies and Judgements. (1) as to mercies let it be considered what you were a pepole laying in sin, enjoying the benefit of your sinfull Toleration, under your late King, and acknowledging him to be your lawfull King in prayer before God; altho' afterwards in a printed declaration in the year 1689 the Crown was acknowledged to be Vaccant, by reason that he was a Papist, and had had not taken the *Coronation Oath*; But formerly you did acknowledge, that he was an Instrument to open the doot of libertie to your Gospel (as you called it) So that in this you acknowledge your deliverance to be begun, and him to be Instrumental in it; And if this was then how you could cast him off? & be so unthankful for your Mercies. But if you own that Declaration of the States, in the Year 1689; Then you must acknowledge your Sin in owning of him anie manner of way: And that either by Addressing of him for your Libertie; or yet confessing him to be an Instrument of Deliverance, otherwayes you cannot date your Deliverance, nor yet point out the Instrument of it, seing it cannot be ascribed to two opposit instruments, *viz.* the present and late King. So that in this you Mercies are contradictorie, both as to the instruments, and also the time of deliverance; and by consequence one way or other, according to your own confession, and practise, must be misapplied. So that in this, no tender Conscience dare join with you. But furder let it be considered, who are the object of Mercie; & then it will appear, to whom the deliverance belongeth, I say doth not Mercie belong to these that are in Miserie; I mean these who seeth and confesseses themselves so to be, as in 2 *Chro.* 7 11. *If my People which*

are called by my Name, shall humble themselves and Pray and seek my Face, and turn from their wicked wayes: then will I hear from Heaven and will forgive their Sins, and heall their Land. So that it appears, from this that deliverance belongeth only to a penitent People. Also in the Book of the *Judges*, it is said of *Israel*, That they cryed unto the Lord; that is by Repentance and Confession of Sin (for no other Prayers are heard of God *Jo.* 9 31) And he sent them a Deliverer: So that from this you see that the object of Mercie, is only the Penitent, that confesses their Sin: which cannot be said of you, who hitherto hath never acknowledged your Erastian courses of defection, in the matter of the Indulgence and Toleration, contrair to the Example of the People of God in former times, who were plain and particular. as in *Ezera* 9 2. The strange Marriages are confessed: But no Confession to be seen of the strange Matriages, that hath been made with the Enemies of God, by you in the forenamed Sins. Alas! Then how can you apply Deliverance, seing ye have no warrand from Scripture so to do; when all circumstances are considered, and whatever you have done or may do in this; Yet be assured that your Application of Deliverance is not of any other nature than that spoken of in *Jer.* 14 12. *A false Vision and Divination and, the deceit of your own Heart.* Now this being your state and condition, then is your present temporal prosperity, not anie other thing, but an Judgment, like to that spoken of *Jer.* 13 13, 14 *verses, viz.* Fair flourishing providences in answering you according to the Idols of your own Hearts, and then bringing a Battle upon the back of it. Now seeing Mercies and Judgments are misplaced, and that by calling Evil Good, and Good Evil; then may we refuse such Worship: For it is not the Voice of Christ: but the Voice of Strangers; which Voice we ought not hear *Joh.* 10 5.

Moreover in the next place, you furder proceed to amplifie our aleged Sin, by affirming that our practise is altogether contradictorie, by reason that it it stricketh against our selves; in that we are subject to failing, for you say, can we affirm, that we are pure? might not there be Recriminations against you, but these things doth not make for peace nor Edifie. To which I answer, I yeald there is Sins amongst us, committed by some and Remonstrat by others: But what altho we were all

Guilty,

Guiltie, would that blot out yours: Or will two Blacks make a White, or will our fallings warrand us to walk contrair to light, by laying aside our Testimony against you. But you say these things make not for peace nor edifie. *Ans.* This I deny, for to search out sin, and to examine our practise by the Line and Rule of Gods Word, is a dutie both Commanded and Commended in Scripture, and is good in it self, that is *Bonum per se*; And that which is good in it self hath alwise good effects; and if anie bad consequence or event follow upon this dutie, it flows accidentally from the Corruptions of Men: I mean from some rough unpolished Stone, that doth not answer Line and Level: For the same is ascribed to the Gospel, as in *Luke* 2 14. It is said to bring peace on Earth and good will towards Men, this is in it's own nature But accidentallie it is said *Chap.* 12 51, *Suppose ye that I am come to send peace on Earth; I tell you nay: but rather Division.* So that this flows from the Corruptions of Men. Furder you say, you will forbear these things. *Ans.* We dare not do so; But most follow the Mark and Character given by our Saviour, *John* 3 21. *But he that doth the truth cometh to the light, that his deeds may be made manifest that they are wrought in God.* Indeed you would have our alleged Sins buried, in order that you may get your Backsliding courses of Detection Buried, but we will not do so: And therefore desires to be foremost in Ripping up of our Sins, and in examining of our actionts by the Word of God: Otherwise our Zeall will be of a Bastard kind, if it be not universal against all Sin: So that in this we will not pass by one Action (that ever hath been done. since your separation from us) without trying it by the Word of GOD. and the approven practises of our Ancestors.

Now in the first place, if we have done any thing that we are not bound and engaged both from the Word of God, and our Covenants, expreslie to do: Then we shall take with our Guilt.

Secondly. If anie thing be done, that an absolute necessitie or indispensabilitie, did not calll for.

Thirdly, If the Mercies or Deliverance of the Church, hereafter for the time to come, shall run in anie other Channel: Than what we have Espoused; then shall we acknowledge our selves Transgressors.

So that we are willing to reason the Matter, and to put our courses into

into ſcanning; That it may appear, clearly to the World, who are in the wrong ye, or we. Now we ſay, we will not paſs by one action, that has been done ſince your Separation from us, without trying it by the word of God, and the approven practiſes of our Anceſtors. Therefore I ſhall in the firſt place conſider the Seperation, in it's riſe and progreſs, as to the time when it firſt began, and that was, in the Year 77 and 78, This Eraſtian Weed, did then appear in that Presbytrie at *Edinburgh* & *Dunſcore*, where Mr, *Richard Cameron* was Cenſured for his Preaching againſt the *Supremacy* and the indulged Miniſters (who received the Indulgencie after *Pentland*, in the Year 67, and when accuſed befor them, he declared that his Accuſations did prove him to be a Presbyterian, for he had done nothing, but what was agreeable to Gods Word, and the Conſtitutions of the Church of *Scotland*: And therefore he would decline anie ſuch Presbytrie as lawful, who would ſo accuſe the Innocent of Guilt; which they could not prove. I ſay at that time the *Twins* began to ſtruggle in the Church Womb; as did appear by the Malice, Clamour, and Reproach, that theſe Miniſters did vent againſt Mr. *Cameron* for his declining of them, they thought this was a ſin of a deep dye. But alas! no Lamenting for Truth, that was wronged by the Indulgence, and the defence thereof, as appeared by their giving by Names to all theſe who were againſt the *Supremacy* and *Indulgency*, calling them *Cameronions*. Now as this Eraſtian weed did ſtill grow among theſe: So likewiſe the Faithful did ſtill adhere to Truth; as did appear at *Bothwell*, by their caſting off the Tyrrants Intereſt; declaring a War againſt him, & all the Men of his Practiſe, as ſtated Enemies to the Church of Chriſt. But the other Party who favoured the Indulgencie and Supremacie, emitted a Declaration contrair to the former, taking in the Tyrrants Intereſt, acknowledging him to be their lawful King, Notwithſtanding of all the Tyrranie that had been done by him againſt the Work of Reformation, from the Year 61 to the Year 79. where he did appear in War, againſt the Intereſt of Chriſt. So that you ſee that it was a Contradiction to them, to ſay that they would *defend* the Intereſt of Chriſt, and the Intereſt of his Enemies, they being oppoſit, the one to the other, Alas! this was the curſed *Achan* in the Camp' for which *Iſrael* could not ſtand before the Enemie; as in *Joſh.*

7. So

71. So that from this you see, that the Separation was materialie begun before *Bothwell*; But not formallie brought forth (in all it's Circumstances) until the Act of *Indemnity* afterward was proclaimed; which Proclamation the indulged did willinglie accept, at which time they separated from the Faithful. From which time we are willing to examine our Actions, ever since the Year 79. and that because in your National Fast in the Year 1690, ye accuse us of dangerous principles, and undiscreat Zeal. Therefore we are willing to cast our courses into Scanning, by examining the Matter. As

1. First, If we have done any thing, that we are not bound and engaged, both from the Word of God and our Covenants to do; then we shall take with our Guilt.

Now I shall give a Narration and Account of our Proceedings, in that sad Day of the Church calamitie, under the indulgencie in the Year 1680. It's said *Job* 17. 8. 9. *Upright Men shall be astonished at this, and the Innocent shall stir up himself against the Hypocrite. The Righteous shall hold on his way, and he that hath clean Hands shall be stronger and stronger.* That is shall add Strength: Now this was the Case of the Faithful, who were keeping clean Hands; they did bestir themselves against Hypocritical Backsliders, by shewing their love to the Crown and Interest of Christ, and to the Land, in cleaving to our Covenants and Lands Engagments. Judging that altho others had imbraced the Tyrrants interest. and had corporat themselves under his Banner: Yet they were engaged to perfect the thing begun, *viz.* To cast off that Tyrrant and declare a War against him, and all these of his practise. And this they did in as legal a way, as the present Circumstances could permit. For the Faithful, who were adhearing to the Laws and Liberties of the Church and Nation, did call a Representative, and did invest themselves with Authority; by vertue of which they did emit a Declaration at *Sanquhar*, which is as follows,

The DECLARATION *and* TESTIMONY *of the true* PRESBYTERIANS, ANTIPRELATICK, ANTIERASTIAN *Persecuted Party in* SCOTLAND, *Published at* Sanquhar June 22 1680.

IT is not amongſt the ſmalleſt of the Lords Mercies to this poor Land, that there hath alwayes been ſome who have given their Teſtimony againſt everie courſe of Defection, we were guiltie of; which is a token for good, That he doth not intend to caſt us of all together, but that he will leave Remnant in whom he will be gracious, if they throw his Grace keep themſelves clean, and walk in his ways and methods, as they have been walked in, and owned by Predeceſſors of trulie worthy Memory; in their carrying on of our noble work of Reformation, in the ſeveral ſteps thereof, both from *Popery and Prelacie*: And likewiſe from *Eraſtian Supremacy*, ſo much uſurped by him (who, it is true ſo far as we know) is deſcended from the Race of our Kings: Yet he has ſo far deboared from what he ought to have been; by his Perjurie, and his uſurping in Church Matters, and Tyrrany in Matters Civil, as is known by the whole Land; That we have juſt reaſon to account it amongſt the Lords great contraverſies againſt us, that we had not diſowned him, and the Men of his Practiſes (whether inferior Magiſtrats or any other) as Enemies to our Lord Jeſus, his Crown and true *Proteſtant and Preſbyterian Intereſt* in theſe Lands, our *Lords* Eſpouſed Bride and Church. Therefore tho' we be for Government and Governours, ſuch as the Word of God and our Covenants allows: yet we for our ſelves and all that will adhere unto us. The Repreſentatives of the true Presbyterian Church, and Covenanted Nation of *Scotland*; conſidering the great hazard of lying under ſin any longer. Do by thir preſents diſown *Charles Stuart*, who has been Reigning (or rather we ſay *Tyrrantzing*) on the Throne of *Britain*, as having any Right, Title, or Intereſt to, or in the ſaid Crown of *Scotland* or Government, as forefaulted ſeveral years ſince, by his Perjurie and Breach of Covenant with God and his Church, and Uſurpation of his Crown, and Royal Prerogatives: and many other Breaches in Matters Eccleſiaſtick, and by his Tyrannie and breaches in the very Leges regrandi, in matters civell. For which reaſons, we declare that ſeveral years ſince, he ſhould have been denuded, of being King, Ruler or Magiſtrat, or haveing any power, or to be obeyed as ſuch, as alſo we under the banner of our Lord Jeſus Chriſt the Captain of Salvation, do declare a war with ſuch a Tyrant and uſurper, and all Members of theſe practiſes, as enimies to our Lord Jeſus Chriſt, and his cauſe and

and

and Covenant, and against all such as have any way strenthened him, in his usurpation and Tyrannie civell and Ecclesiacstick, yea and against all such as shall any way strengthen, side with or acnowledge any other in the like usurpation and Tyrannie: far more against such as would betray, or deliver up our free: Reformed Church, into the boundage of Antichrist the Pope of *Rome*; by this we homologat our Testimony at *Rutherglen* the Twentie nynth of *May* 1679. and all the Faithfull Testimones of these that have gone before us. As also we do disclaim that Declaration published at *Hamiltoun* the 13 day of *June* 1679, chiefly because it takes in the Kings interest which we are several years since loused from: As also because of the foresaids reasons and others; that we may after this; if the Lord will, publish, as also we disown, and resent the reception of the *Duke* of *York* a professed Papist, as repugnant to our principales, and vows to the most High God: and as that which is the great (tho alas! the just reproach of our Church. we also by this protest against his succeeding to the Crown; as against what ever hath been done; or any are essaying to do, in this Land, given to the Lord, in prejudice to our work of Reformation. And to conclude we hope after this, none will blame us, or offend at our rewarding of these that are against us, as they have done to us, as the Lord gives the opportunity. This is nor to exclude any who hath declined, if they be willing to give satisfaction, according to the degree of offence.

Now the lawfulness of this Proceeding, being denyed by some, upon the Matter; and the authority thereof questioned by others: It was acknowledged to be a dutie indispensible, (in the year 1681) to ratifie and approve all that was done at *Sanquhar*: (Considering the Parliament that then was, where the Duke of *York* sat Commissioner) and likewise to testifie against the unlawfulness of that Parliament; and all others preceeding, since the Year 1661, did publish a Declaration at *Lanerk*, which is as follows,

The Ane and Apologetick DECLARATION of the true PRESBYTERIANS *of the Church of SCOTLAND. January* 12 1682.

ALtho we ought to take in good part, whatever God in his Infinite Wisdom, hath for the Punishment of our sins carved out unto

unto us, and eye and acknowledge him alone in it, and altho we alwise ought to acknowledge Government, and Governours as ordained by him, in so far as they rule and govern according to the Rules, set down by him in his word, and Constitutive Laws of the Nation, and ought to cast the Mantle of Love on the lesser errors of Governours, and give the best countenance to their Administration, that the Nature of their Actions will bear. Yet when all these Laws, both of God and the Kingdom Conditional and Constitutive of the Government, are casted & anuled by pretended Laws; & the highest of Usurpation, & an inexplicable prerogative in matters Ecclesiastical, and Arbitary Government in Matters Civil is arrogat, when a Banner of impiety, Prophanness, and Atheism is avowedly displayed against the Heavens, and a Door opened to Abominations, of all sorts and sizes, and the remedy thereof still denyed by him, who should be as a Sun and Shield to the People: when the Parliaments who ought to be the grand trusties of the Kingdom to whom it belongs in such a Case, to secure the Civil and Spiritual interests, are so prelimited by Law, as no true Son of the state, and Church hath liberty to sit and Vote there. So that the Parliaments and all places of publick trust, and offices of the Kingdom from the highest to the lowest, are made up of none, but these who are corrupted, overawed, overuled and bribbed; what shall the People do in such an extremity? Should they give up their reason as Men? Their Consciences as Christians? and resign their Liberties, Fortunes, Reason, Religion, and that all to the inexorable obstinacy, incurable wilfulness, and Malice of these who in spite of God and Man. And notwithstanding of their many Oaths, and Vows, both to God and his People, are resolved to make their own will the absolute and soveraign Rule of their Actions, and their strained Indulgencie, the measure of the subjects hope and hapiness. Shal the end of Government be lost throw the Weakness, Tyrrany, and Wickedness of Governours? And must the People by an implicit submission and deplorable stupidity, destroy themselves? And betray their Posterity, and become objects of reproach to the present Generation, and pity and contempt to the future. Have not they in such an extremity, good ground to make use of that natural and radical power they have? to shake off that yoke, which neither

were

we nor our fathers were able to bear. which accordingly the Lord honour'd us, in a generall and unprelimited convention of the States and severall shires of *Scotland* to do: a convention of unperlimited members. A convention of men who had only the glory of God; the good of the common wealth before their eyes. The like whereof the present reigning Tyrant, could never since his home comeing pretend to. At which convention he was most legally and by generall consent cast off; by the *Declaration* afterward published at *Sanquhair*, by speciall warrand from the said convention. But that we may not seem to have done that; or yet to do the like, upon no grounds or yet upon few or small grounds, we shall hint at some few of the many thousands of the misdemaners of the now cast off Tyrant, in his overturning of our Church and state. And First at his very entrie, as if he had attained to Neros desire at one blow in his first Parliament, he cut of the neck of that Noble constitution of Church and state; which our noble and worthy Auccstors had made, and not thinking it enough, treacherously and falslie to perjure himself; he made constitutions and Laws (if it be not an abuse of language to call them so) as none but fouls of his own feathers, and such as would run with him to the same excess of riot should have access to the very meanest place or office in the *Kingdom*, and tho' that in it self is enough; yet not the Thousand part of what he hath done Secondly did he not take to himself a licentious sphear exceeding all measure divine and humane Tyrannicall obtruding his will for a law, both in Matters civell and *Eccelesiastick* makeing us a lawghing stock to the Neighbouring nations, who imagined that what he was doing (however Tyrrannious in it self) to be consonant to our Laws, blaming the badness of our Laws, instead of the badness of the Governours, whereas there is nothing less cousonant to the Tenor and End of ours and all others, Divine and Humane. For we have reason to praise the Lord, who so eminently assisted our Ancestors in framing our Laws; So that we may upon good grounds say, That there is no Nation (*in civilibus*) has beter, and (*in Ecclesiasticis*) so good as we, having by Gods great Providence attained unto a more excellent Reformation than any Nition. The observing of which Laws, was the very constitutive and absolute Condition, whereupon he was admitted to

the Royal Office, and without which, he was not to have the exercise of his power; And to which he was most deeply and solemnly Sworn, oftner than once, with his hands lifted up to the most high God, himself declaring the subjects ty no longer to remain or continue, than the Ends and Constitutions of these Governments were pursued, and preserved by him: All which are contrair to his engagments foresaid, by his pretended, (and as foresaid constitute Parliaments) cassed and annuled and these Laws no more made their rule, but his own will, by his Letters: So that we are made the reproach of the Nations; who say only that we have the Law Letters, instead of the Letter of the Law.

Thirdly, Hath it not been his constant method to Adjourn and Dissolve Parliaments at his pleasure, when they (tho his own Creatures) were so sensible of his Misdemanors, as that they began to question, & when questioned by them; ye may easily conjecture what they were.

Fourthly Hath he not stated himself as Supream head over all persons in all causes Civil and Ecclesiastick; and by vertue of that arrogantly arrogated power, fabricated a Chimerick Government Peagantry in the Church, with such Ludibrious eminence, Pompious power and pride, through the vanity of Mens deprived imaginations, the grievous and misterious abyses, from whence have eshewed all the calamities and woes, all the languishing sorrows and confounding shames, and reproach, which in this day of blackness and darkness, hath involved, polluted and pestered the Church and Kingdom, and thus have approven himself to be Defender of the Faith, under which the Godly party true Sons of the Church and Nation, have been groaning these twentie Years bygone, and great numbers Murdered and slain in the Fields, and led as Lambs to the Slaughter upon Scaffolds, Imprisoned, keeped in Irons, and with exquisite Torters Tormented, Exiled, Banished, and sold as Slaves amongst Savages; All which they endured most patiently a long time, or ever they offered to appear in publict Arms against them. And all this they have met with as a reward; First upon the Lords part, tho unjust and ungreat as to his part, for their too great and inordinat love wherewith they prevented him, in the day of his distress, being the first and only beginning of his unhappy Restauration.

Fifth-

Fifthly, Time would fail us to narrate what exorbitant impossings, taxings, cessings, and every way impoverizing of the Subjects, & Grinding of the Faces of the Poor, Delapidating the Rights and Revenues of the Crown, for no other end, but to imploy them for keeping of a Bordel rather than a Court: Since there is no Court in the World, has attained to such a height in Debauchry, and Deprivedness, as that Court by his Example has done. For the whole Nation follows the Kings example. *Regis ad exemplum totus componitur orbis.*

Sixthly, As it had not been enough to exercise, such a Tyrranical & Arbitary power himself; He by a late Parliament such as the former; intends that his Cruelty and Tyrrany shall not dye with himself, but that he shall in his own time instal such an one (if not worse) than himself contrair to all Law, Reason, & Religion. And in that parliament to unhing very Protestanism it selt by framing a Test, such as no Protestant (how corrupt so ever) can take, and so ridiculous, as that it is made the Laughing stock even of Enemies themselves; is it then any wonder considering such dealings (and many Thousands moe) That true *Scots* Men (tho we have been alwayes, & even to the extremity sometimes loyal to our Kings) should after Twentie years Tyrranny, break out at last, as we have done, and put in practise, that power that God and Nature has given us, and we having reserved to ourselves, all our Engagments, with our Princes; having been alwise conditional, as all other Kingdoms are implicitly, but ours explicitly: Let none therefore object against the legality, either of what we have done, or are doing, for observe how inconsiderable so ever we are said to be, to prove our selves to have done nothing against our Ancient Laws, Civil or Ecclesiastick, against any Laws of Divines whatsoever, our Ancient Laws being Judges, and we having safety to pass and repass, if the publick Faith after so many Breaches, can be trusted for that effect. So then let no Foraign Kingdom or Churches throw misinformation or false copies (as they are many) of what we Act or do, because we have not access to the Press, as they, we say let them not take up a wrong opinion of us or our Proceedings. For we are only endeavouring to extricat our selves from under a Tyrrantical Yoak, and to reduce our Church and state to what they were in the Year 1648. 1649.

There-

Therefore we here conveened in our Name and Authority, ratifies and approves, what has been done by the *Rutherglen* and *Sanquhar* Declarations. And by their presents rescinds and annnles, and makes void whatsoever has been done by *Charles Stuart* and his Accomplices in prejudice to our Ancient Laws and Liberties, in all the prelimited Parliaments and Conventions; since the Year 1660, and particularly the late Parliament holden at *Edinburgh* the 28 day of *July* 1681 (by a Commissioner professedly Popish, and for Villany exiled his native Land) with all the Acts and Laws there Statued and Enacted, as that Abominable, Riduculous, and Unparalelled Soul Perjuring Test and the rest,

We therefore Command and Charges you to pass to the Mercat Cross of Lanerk, *and in Our Name and Authority, to Publish this Our Act and Declaration, as ye will be answerable.*

Dated the 23 *of* December 1681.

Let King JESUS *Reign and all his Enemies be scattered.*

NOW considering the Miseries the Land was in at that time, by reason of that cruel and intolerable Bondage, which was exercised over the subjects, by their Laws; which was, That none should have their Lives or Liberties: But these who would sell Soul and Conscience, and either comply or connive at their Abominations, or else suffer Death. Now in such a case, I think no Man of reason, but will acknowledge that we have done nothing, but what we are bound to do from the Word of God, and our Covenants, which is to preserve and defend King and Rulers, in the Defence and Preservation of the true Religion: But no furder as is abundantly proven in our Declarations. Now if any shall raise Objection against the manner of our Proceedings, As.

Fi*rst*, that the Representative powr of rejecting Tyrannie belongeth not to privat Persons; but only to the *OPTIMATES REGNI*, that is to say, to the Peers of the Land such as Nobles Barons Burgesses And therefore they are *Custodes legis*, the keepers of the laws, who are to be to the Laws and safetie of the Kingdom in defending the Rights and Liberties of the Subjects. *Answer*. Indeed it would become them best but

but they failing in this, by their defection and complyance, silence and connivance at the Tyrannie commited in this case, it becomes the subjects (altho' privat persons) to assume to themselves that power of defending the Laws and Kingdom, which they have Forefaulted. As for Example, if a City were Besieged by an Enemie, and the Magistrats and these who had the power would conspire in one, with the Enemy to destroy the Citizens, were it not their duty, to take the power (which they have abused) and defend themselves their Lives and Liberties. Now this being our case, then no reasonable man, I think will condemn what we have done, considering the grounds and reasons abovementioned. Now this Representative power was firmly owned and avowed, by all the Nonconformists in the Year 1680. 1681, and 1682. But in the Year 1683, they began to faint the eminent godly, in whom the Life and substance of this duate was, were in a great part taken away, by suffering in Fields and Scaffolds; and the remaing partie who were Faithful protested against these failings, but were not heard: So that at length, they denyed that they acted Authoritatively in these Declarations abovementioned, where the judicious Reader may discern the contrair, by such congruous expressions, as is used for expressing the nature of the Action. But now this hopeless party of Nonconformists, has turned their Testimonies to Protestations; That when Kings and Queens comes to the Throne, they enter a Protestation against them: But what is that to the purpose? What if all the Shires in *Scotland* would send a Thousand Arm'd Men to the chief City of every Shire, to declare against them? And there rest on their Protestations, would this effectuat any thing? Certainly no, the only duty is to call a Representative, and put on Authority and take to them that power which they have Forfaulted, and by vertue of that power they may proceed against them, with the *Sword of Justice*; and this power belongs only to the Faithful of the Land, who are the true Sons of the Church and State. Alas! this fainting did arise from the weakness of their Love and Faith; they thinking, this was a work too hard for them (who were so few) to carrie on against so great a Generation of Malignants, and Backsliders. Likewise that it was mocked at by wicked Men and carnal Professors; as a thing desperat, that would bring forth much

Blood and Confusion: Whereas a dutie is still absolute and indispensible; and therefore to be gone about in Faith, trusting to the allsufficency and faithfulness of God, for throwbearing. Faith being the same now, that it was in the days of *Noah*: And therefore we ought to obey the Command of God, whatever the effects may be: For surely that which is duty, will bring forth good effects, when waited for with patience. And sure I am these Testimonies abovementioned, has fought ten the Throne of *Britain*, more than Three Hundred Thousand Armed Nobles could have done; both as to the present and pastime, and likewise will be for the time to come (however insignificant the Actors may seem to be) and the reason is because they are agreeable to Gods Word: And therefore have the promise of the Lords presence, and if God be with us who can be against us?

But this shall more appear in the following head, which is That if any thing be done, that an Indispensability or absolute necessity did not not call for? then shall we acknowledge our selves transgressors; and this *I* endeavonr to prove by several Arguments; as (1) from the nature of the ordinance, Magistrats being servants, to the common wealth, and nourishing fathers to the Church; so that they are made for the peoples good, as in *Rom*: 13. and not the people for their Tyrannicall Lust and use. *Ergo* from the nature of the ordinance it is a dutie indispensiable to cast off Tyrannie.

2*do*. Secondly from the holiness of GOD, God is holy in the Heavans, holy in the Earth, holy in his Church, holy in his civel ordinances. *Ergo*, by consequence we are to have his Ordinances holy; because we are commanded so *Lev*. 19. 2. ye shall be holy for I the *Lord your God I am holy if we be not for keeping Gods Ordinances holy* how can we pray, that his will be done on Earth as in heaven.

3. The Magistrat has the sword of justice put in his hand, and is to Judge for God, being Gods Minister and vicegerant; And therefore no Tyrant as in the 2 *Sam*: 23. he that rules over men must be just in ruleing in the fear of the Lord. *Ergo* its an indispensible dutie to oppose Tyrannie, this being agreeable to Gods will and word.

2. But Secondly the absolute necessity flows from the inevitable Judgments of God upon the neglect of this dutie, of reforming and

repareing this broken down hedge as in Ezek. 22. 30. *I sought for a man among them that should make up the hedge, and stand in the gap before me for the Land, that I should not destroy it; but I found none and verse* 31. *therefore have I powered out my indignation upon them, I have consumed them with the fire of my wrath*: So that from this you see that where their is no testimony against sin, the Judgment of God will come. and this is abundantly confirmed in that pertinent passage 1 Sam. 3 13. *I have told him that I would Judge his house for ever. for the iniquity which he knoweth because his sons made themselves vile & he restrained them not* Eli did give testimony against his sons Cap. 2. 24. 25. but it was not such as the Lord required or as the nature of his office did call for. as a high preist he ought to have cast them out of their office and to have deposed them and cut them off from the Congregation of the Lord for their Sin. 2. as a Judge he ought to have punished them with the sword of Justice (according to the Law of God) for their Adultery. All this they deserved, so that you see that the Testimony must always be proportionable to the offence, otherwise we must partake of their Sin, and consequently of their Judgment. Now let the Judicious Reader consider this, and then he will see, that we have done nothing, but what is just and right and agreeable to Gods Will and Word, in our casting off of him; who had manifestly cast off God, as you see by what is said above. So that when all this is considered: I think the lawfulness of the dutie is sufficiently proven from its essential Attributes, which is indispensability and absolute necessity.

Now I shall in the next place speak to the third head, which is that if the Mercies and Deliverance of the Church hereafter, for the time to come, shall run in any other Channel: than what we have espoused, then shall we acknowledge our selves transgressors.

1. Now this I prove, first from the Mercies of God, in that they do not extend towards unbelievers, such as the impenitent. (I mean Fatherly Mercies) but only towards the Faithful, who are keeping Covenant with God, and adhearing to their Vows and Engagments: Such the Lord has promised to be with, as in 2 *Chro.* 15 2. *The Lord is with you while ye be with him.*

2. *Secondly*, To repair and build a civil state, that's defaced and ruin-

ed by reason of Tyrannie) is a work of Gods Mercie and Love, & doth terminat only in Believers, so that they are the Instruments in and by whom the Lord will build this work, they being led by his Word & Spirit, and the promise belonging only to such, as in *Zach.* 4 6 *Not by might nor by power, but by my Spirit saith the Lord of Hosts.* Now seing they are the instruments; Then let none carp at the manner of this Dutie, for we have done nothing but what is agreeable to Gods Word and Will. as I have clearly held out. But on the other hand let these who condemn this dutie, consider that what we have done, will not fall to the ground, or be buried. For certainly there is no Action, but must either be Sin or Dutie. I say there is no Action situat *in individuo*, Thats to say, considered subjectively as to its rise, progress, object and end, but must be morally good, or else morrally evil (indifferences layes in certain degrees or circumstances) then by consequence this Action, must be either put among the Sins of the Fathers or, else among the duties of the Fathers; for certainly one of the two must be. And I think it is impossible to make this Action a Lands Sin, considering the invincible grounds and reasons given above.

Now having held out the lawfulnes of our rejecting, and casting Tyrany off, and that the Mercies and Deliverance of the Church, cannot run in any other Channel.

I shall in the next place, speak to the manner of Government, and Governours, that we contend for: Which is found in that Covenant, drawn up by Mr. *Cargill*, in the Year 1680, where we do declare that we shall set up over our selves, and over what God shall give us power of Government (and Governours according to the Word of God, and especially to that word *Exod.* 18 21) *viz.* That we shall no more commit the Government of our selvs to one single Person, or lineal Succession, That is Monarchy Government: But the Government we incline to is a Common Wealth; but whether ARISTOCRATICAL or DEMOCRATICAL or a mixture of both, we will not at present determine: We seing that Monarchie is very lyable to incoveniences, and apt to degenerat into Tyranny, as long and sad experience has taught us, this flowing from the natures, humours, and inclinations of the People, and especially the Nobility, who hitherto has driven Kings

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to Tyrannie, insinuating themselves in their favours, by their makeing a Sacrifice of the Lands rights and Liberties to them, that thereby they may partake of the spoill of the Poor subjects, of which we can give innumerable and sure instances. But that we may see that if their be any thing that stands in our way? of changeing this Goverment. There are but two things that seemeth to have weight.

1. First if the deed and obligation of our Ancestors? can bind us to Monarchie Government by lineall or hereditary Succession.

2 Secondly, if it be in the power of people to choise any form or kind of Government? that they please.

Now as to the first I say the contract and Obligation of the fathers (simply considered as an Obligation of the fathers) can never bind the posterity; and that because a Contract or Covenant is called by POLITITIANS, *Vinculum personarum*, that's to say, a bond of persons, Now the Children not yet existing, cannot be said to be Agents in this bond: neither can it bind them: seeing all men are born free: that is to say, with the free exercise of reason, to choise that which is good, and to refuse what is evil. I say all our Obligation flows *ex natura rei*, thats to say from the nature of the thing, in so far, as that Obligation tends to the glory of God, and saftie of the Kingdom, in preserving maintaing, and carrying on of Religion and vertue in the Land, in this we are bound, this being the chief and principle end of all our Actions. But on the other hand, when this end cannot be obtained: Then are we free from the Contract and Obligation of the Fathers; this Contract being conditional, so that now it is looſed, and that *ex natura rei*.

Secondly, If it be in the power of the People, to choise any form or kind of Government that they please? Thats most for the good of the Land, and safety of the Kingdom. It is affirmed.

First, The reason is, because we are not bound to Monarchy Government, and lineal Succession, by a Divine Precept, as the *Hebrews* were: for this was Typical of Christ, and promised to them from *Gen.* 49. 10. *The Scepter shall not depart from* Juda, *nor a Lawgiver from between his Feet until* Shiloh *come*. Now from their Example, it cannot be proven that we are tyed, to that particular kind of Govern-

ment. Otherwiſe, if by their example this had been, then ſhould it have tyed every individual Kingdom, to this kind of Government: But the contrair is ſeen, and alſo taught by all ſound *juriſts*: For People are to choiſe any kind of Government, that they ſee moſt convenient for the nature of the People, and ſattie of the Kingdom, in which Religion and vertue may moſt flouriſh and grow.

Secondly, All ſound Polititians acknowledges, that under the Yoak of Tyranny, the People may either change the Government or the Family. Now the Family is only to be changed, where Monarchy ſuits well with the Kingdom. But alas! by ſad experience, the contrair has been ſeen in *Scotland* (yea unto this day) how that Kings, has been encouraged, and driven on to abſolute power and Tyranny, by corrupt Noblemen: I mean ſuch as Penſioners, who partake with them in the ſpoil of the poor Subjects: So that from this experienced Miſery, it is moſt convenient to change the Government, according to the Judgment of all ſound Polititians,

2. Moreover in the next place we declare, That theſe Governours, that we contend for, *Shall be able Men, ſuch as fear God Men of Truth, hating covetouſneſs*, as in *Exod.* 18 21 I lay their Qualifications, principally are contained in theſe three things. 1 That they be Men of ſound principles. 2. That they be ſuch as exerciſe themſelves in G dlineſs, *viz.* In praying and Meditating on Gods Word, ſeeking counſel and direction from him; otherwiſe they will never be fit for Government. 3. That they be free of ſcandal, thats to ſay, that they be lying under no known ſin, without Repentance. And that theſe Men whom we ſhall ſet over us, ſhall be engaged to govern us principally by that civil and judicial Law (we mean not that Law which is Ceremonial and Typical) given by God to his People *Iſrael*, and that we ſhall be governed by that Law, in matters of Life and Death, and in all other things alſo, ſo far as they reach, and are conſiſting with our Chriſtian liberty, eſtabliſhed in all Chriſtindom, *&c.*

Moreover as to the electing of theſe Governours or Judges, that are inveſted with the Qualifications abovementioned, who are to be put in principal places, of great and weighty buſineſs in the Land, ſuch we ſay are to be choſen by lots: And to be gone about by prayer and faſt-

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ing, as our manner was in the year 80, for no other way can better remove envy, ambition and contention among a People, then this way can do, Now I think from the Grounds and Reasons abovementioned, it will appear, That the Government we have chosen, is the only fitest Government; And likewise that the Qualifications of the governours are agreeable to Gods word, and consequently to his will; and therefore to be embraced by all these who desires the safetie and wellbeing of the Kingdom. Therefore I shall lay down three considerations (as motives) flowing from the miseries of choising any other kind of Government, or Governours, than what we have espoused.

First, I say to these who contends to have one King with *England*, let such consider the Miseries that will follow upon this choise, and let these be grounds and motives to diswade any wellwisher to the Kingdom from embracing of them.

1. As to matters of Religion, consider the corruptions of that Kingdom, by reason of the prevailing power of Prelacie, rooted in that Land: and the small inclination that the Presbyterian Partie hath to a Lands Reformation, by Covenant Vows and Engagments, in order to cast out Prelacie: So that by this neglect the prelatick Partie are strong in power, which makes their Kings *Jeroboam* like comply with them, thinking they cannot possess the Crown and Kingdom, if they do not so. Now *Scotland* having cast off Prelacie, and sworn against it; can never embrace and receive that King who complyes with Prelacie, and invests himself therewith; neither can a King serve two Masters at once: For this were to build and destroy *simul & semel*, which is a compleat contradiction. Therefore none Godly, whose Consciences are not biassed and prejudged, will ever subject themselves to such a King, altho they should suffer the utmost of Cruelty.

Secondly, As to vertue and exercise of Trade, how much is this Land opposed, hindred, and imprisoned by that Nation of *England* (as sad experience has taught us) they having the Seat of the Throne and Sitting at the Helm, Advising and Counselling their Kings, not to Countenance nor assist *Scotland* in the exercise of Trade. But on the contrar hand to declare Enmitie against them, of which we have had a late instance. But I will not insist upon this head, seing both Noblemen & several others

others, has ſpoken Learnedly and reaſonably upon this head: And I think it is approven by the whole Land; except only by theſe few, who are byaſſed, prejudged, and bought for Self Intereſt, to the ſelling and betraying of their Nation. Now from the Conſideration of what is abovementioned, I think we may be moved to reject that King: And if we may refuſe and reject him upon the account of Prelacy: Then much more may we refuſe that Popiſh Prince (who pretends to a Heredetarie Succeſſion, contrair to the Lands Engagements and Laws) upon the Account of Popery, whoſe intention without doubt, is to pollute and defile the Land with Idolatrie; and therefore to be reſiſted and oppoſed, to the outmoſt of our power by all the Inhabitants of the Land.

2. There is a ſecond difficulty that do occur to theſe, who would be for the continuing of Monarchy Government, and for choiſing a King from among our ſelves. The difficulty is this, the Mould of Kingly Government is loſt, by that unlawful and intolerable Priviledge and Prerogative that is given to Kings, which is a Negative Voice, which is not proper to Kings; but to the Parliament, as Learned *Buchannan*, and Mr. *Rutherford*, gives an Account in his *Rex Lex*, concerning the power of Parliaments, where he gives inſtances, that under the days of *Peagantry*, the Parliament had the Negative Voice: And downward under the Chriſtian Faith, yea to the days of our Reformation: So that it is but of late crept in, but how unlawful this Negative Voice is, let Men of underſtanding Judge; for by that they call and raiſe Parliaments, and not any thing can paſs in Act, but what they pleaſe, likewiſe in matters of Life and Death, and this is done contrair to the Law; and conſequently to a Faithful Parliament; For the Law and Faithful Parliamenters doth not diſtinguiſh: That whoſo oppoſes the one oppoſes the other. And this uſurped prerogative is ſo in uſe in the Land, and has been diſpenſed with ſilence and connivance: So that now it is difficult to find the Mould of Kingly Government or to perſwade Men to imbrace it: And therefore eaſier to change the Government, than to ſet it up. I have ſpoken this in a Politick way by manner of civil Policie.

3. There remains now only this one mean to make uſe of in order to

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set up Government in the Land, *viz.* A Common-Wealth, and this must be done by counsel and direction from Gods word: Otherwayes the Building will be in vain *Psal.* 127. *Except the Lord Build the House, they labour in vain that Build it.* Now you must either Build on the Foundation already laid, or else you must make it unlawful, and disagreeable to Gods word. But this will not be, as is abundantly proven from the invincible grounds and Reasons given above. For surely what we have done, must either be approven, or disapproven, for as I have already told you, that there is no Action situate *in individuo*, but must be either good or evil, that is, It must be either ranked up among the sins of the Fathers, or else among the duties of the Fathers. And I think when this is Faithfully done, it shall appear that the Mercies and Deliverance of the Church, shall not run in any other Channel than what we have espoused. So that in this I think I have brought this controversie to a point. Now let this Generation play their Game as they will; Yet surely this deserted cause will arise coast what it will; And hath the Lord been at such pains (if so I dare speak) to keep his Church in the Furnace of Affliction near Twenty Years, from the Year 61. to the Year 79, in order to bring forth this duty, Then certainly he will bring them to the same Wilderness, and plead with them there, as in *Hosea* 2. 14. *I will go and return to my place till they acknowledge their offence, and seek my Face; in their Affliction they will seek me early.* Hath the Lords Church been under the Feet of cruel Bloody Tyrants (in *Scotland*) already. I fear there is worse dayes coming, in which this Land shall be brought under the Feet of cruel Bloody Papists. And then Backsliders shall be Robbed of their Idols of Erastian Indulgence; and it may be Buried, Convictions will arise, though more than Twenty Five Years in the Grave, and that with *Josephs* Brethren some will say, as in *Gen.* 42. 21. *We are verily Guilty concerning our Brother, &c.* Now you have thought that such a duty as this, would have brought forth much Blood and Confusion in the Land: But it will be found, that the neglect and omission shall bring forth greater: But none believeth nor seeth Judgments, but these who fees sin. Now having commented at large upon these three heads, because in them, the most material and substantial part of the Controversie did

lay: I shall in the next place, proceed to consider the premisses, that you lay out against us (in your Phamphlet called the Seasonable Admonition) taken from the Writings of Mr. *Durham* concerning Scandalous Divisions, which Premisses, I shall speak to in order as they lay. Ye say we may and ought to endeavour Union, though there be many things defective: This likewise I acknowledge, for no perfection is to be obtained Heir on Earth.

1. But first you say, Though there be differences of Judgments in many things, namely in such things as are consistent with the Foundation and Edification, It may be interrogat what Sins can consist with the Foundation, *I Answer.* Personal sins, sins of ignorance, infirmity, deadness in wanting Zeal and Courage: But no wilful deliberat contented sin, thats obstinatly defended nourished and maintained can be said to consist with the Foundation; And that because the Attributs and Properties of dutie are given unto it, which properly belongs to the Foundation. So that here, *Durham* understands sins of ignorance of duty, because he saith, Mens understandings are not perfect, nor of equal reach. Now ignorance or simple infirmity, can never be cause of Seperation: Seing Separation consists, either in Defect or else in Excess. Now it cannot be said, That a Man in ignorance has made Defection; because he never knew no better, nor yet was ever furder reformed; and therefore no ground there is to withdraw from him, nor yet from any Church that owns him as a Member, so long as his ignorance is not obstinat and wilful, and that in oppositon to all warning: But this doth not touch our controversie, it being about Truth, Revealed, and received by the Church of *Scotland*, and therefore not sins of ignorance or simple infirmity.

2. But Secondly, You say though there be dissatisfaction with many Persons, whether Officers or Members? To which I *Anf.* Personal sins, can never make any separat from a true Church, who doth not aid and assist them in their sin, nor yet from the guilty Persons themselves, unless they be obstinat Defenders thereof: But indeed if they shall refuse to be reproved and warned of their sin, and if the Church shall *Benjamin*-like Espouse their quarrel, then may we withdraw from them: But we acknowledge that a Church is not to be separat from, so long as there are any Remonstrators in it, yea if it were but one; for so long

as there is one Remonstrator in it, God and Christ hath not left that Church, and therefore Man should not leave it.

3. Thirdly he saith Union may be consistent with many particular failings and defects in the exercise of Govrnment, as sparing some corrupt members and censuring others unjustly, To which I Answer, it would be interrogat, if the Assembly understands these defects? in sparing of some, from the rod of discipline to be simple deference flowing from the sin of infirmity and deadness, not obstinat; but subject to faith full warning, if this be? then their ought not to be sepration But when the exercise of Discipline is not only defered, and delayed but deneyed, and the deneyall thereof becometh an essential pillar of the building: so that the free exercise of discipline is inconsistent with the being thereof, which is the case of your Church this day, and Therefore when this is, then their is cause of separation, so the contraversie is not about defering of discipline but the denaying and laying aside of it in its free exercise as to all Persons and Ranks, without exception, which is your case this day. Moreover we acknowledge that no Church can be without failings and faults, for nb perfection is to obtained in the Church militant here on Earth But however the endeavour of durie, is not to be laid aside, for we ought to seek perfection, withall Christian sincerity and prudence, Altho' we may faill and come short therein.

Further you say there was in the primitive Churches a tollerating Jezabel and the Nicolaitans to which I answer: it cannot be denayed but it was so: however, was it not in them a defect and sin? and was it not displeasing in the sight of GOD, as in *Revelation* 2, *Chap* 15, 16, and doth not the Lord highly praise and commend the faithfull exercise of discipline in the primitive Church? as in *Rev.* 2 I know thy works and thy Labour and thy patience, and how thou canst not bear them? which are evill and thou hast tryed them which say they are Apostles and are not, and hast found them liars what shal I say then in this? doth the great Assembly Glory in the defects and sins of the primitive Churches, endeavouring to like them in evill, or say you that your case, and theirs is one, if this ye say, then I do deny.

1 Their sin was not obstinat and maliciously desperat in opposition to all warning and Admonition as yours was and is, have not you sixteen twentie years warning (some of you) of the faithfull whose

sufferings and blood (with heads and hands) are crying to you to deliver up that Bloody Church renting, Land Destroying, Soul Murdering, Sin of Indulgency and Erastianism, unto the Sword of Ecclesiastical Discipline, and yet ye will not do it, but renders us evil for good, in crying out against us, charging us with Separation: because we will not consent to your Sins; and can we exercise any greater Act of Love towards you? Than to testifie against your Sin, by our withdrawing from your destroying courses. Oh! how miserable would this Land be! If we were all jointly going on in Sin, and resting satisfied with our Deadness and Toleration: Can ye say then that the sins of the Primitive Churches were in opposition to all warning, I mean after that the holy Apostles did Write unto them; and if this you cannot do; then ye ought not to defend the state of your Church, from their Example. But 2. Can it be said that the exercise of Discipline, in the Primitive Churches was inconsistent with their being and Foundation, certainly it was not, for they could extend the Exercise of Discipline towards all that were Baptized and received into the Church, without respect of Persons, as all Faithful Churches may and ought to do. But the Exercise of Discipline is inconsistent with your being and Foundation; by reason that you dare not Censure and reprove the Sins of all Ranks of such as are Baptized, which Sins and Persons, I shall have occasion afterwards to speak more particularly, when I come to the Sins and Accusations led against you.

4. Fourthly, Ye insist further and says, That such Defects as do not make Communion in a Church, and in its ordinances sinful, will not warrand a Separation. *Ans.* These defects that doth not warrand a Separation are Personal Defects; Or the defects formerly mentioned. But the Defects we charge you with are Totall and Universal, we charge you whollie as one Man to be Guiltie. And that both as to your Foundation, and Application, and also with obstinate Perseverance therein. Now this 6 Rule ye speak of in pag. 323, *viz.* When Men may unite without Personal Guilt or accession to the guilt of others, there may and ought to be Union. This I say, doth coincidat with the following Objection anment the incestous Person: Therefore I shall leave it while afterward. Moreover in Pag. 324, Ye say if a Man be

be put to condemne anything he thinks Lauſwll in his own practiſe, or the practiſe of others. or 2. if he be put to approve the deed or practiſe of others, which he counted ſinfull, or affirme that to be truth, which he counteth error, theſe ye ſay may hinder union, this is likeways perſonal ſins. Now conſider the nature of the ſin what the man is to condemn ye ſay that which he thinks lawfull in himſelf or, others, or to approve that which he thinks unlawful in others. I ſay no privat man can Separat from any particular Perſon upon alleadged offence without revaling the caſe to the Repreſentatives of the Church and if the offence be clearly decided already to be ſin by the Church: Then the Church is to Act Faithfully in it: and the Accuſer hath exonered himſelf: But if it be ſome particular light in the Accuſer, or Speculation of New Reformation, then he is to Communicat it to the Church, that it may be jointly gone on in, and not by Separation from the Perſon Accuſed.

Secondly, Ye inſtance Mr. *Rutherford* who ſpeaks of them who have the pure word of God Preached, and the Sacraments duly Adminiſtred, what if many of them led a Life contrair to what they profeſs? and yet the Governours uſe not the Rod of Diſcipline to cenſure them; Then whether ſhould the Members ſeparat from that Church, yea or no? *Anſwer*, A contrair practiſe can never be ſaid to ſubſiſt in Exerciſe (if ſtrickly taken) without a contrair Profeſſion, when Tryed and Examined: For the will muſt be active either in choiſing or refuſing, or approving, or defending; or elſe diſſapproving. Now when Sin is defended, then a Man doth join his Profeſſion to it by the defence of his Practiſe, declaring that his Sin, and he is Friends, So that his former Profeſſion is nothing elſe, but a ſhadow, becauſe it wants the practiſe, from which the Man is to be defined: For Man is no more than he practiſes, neither will get any other Teſtimony at the laſt Day as in *Matth.* 25, 21. But however it is acknowledged here, that it is a duty to Cenſure ſuch; and the omiſſion is a Sin. The Queſtion then is, What ſhall the diſſatisfied do, whether ſeparat or no? *Anſwer* When duty is neglected, in ſuch a caſe, they are to uſe all Chriſtian means and prudence in the firſt place, to awaken them out of that neglect and deadneſs: And that by admonition again and again, by

holding out the Burden, that is on their Conſcience by reaſon of that neglect. All this muſt be done, before they ſeparat: For Seperation can not be, but where Sin is obſtinatly defended, nouriſhed and maintained; and that not only by a part, but by the whole. For certainly the Governours muſt either approve or diſapprove this neglect; if they approve the neglect and abuſe of Diſcipline, received and owned of them formerly: Then they fall in defection from their firſt Love, which is a ſin that the Lord hath threatned to puniſh, with no leſs than his leaving and departing, as in *Rev.* 2. 5. And when the Lord leaves the houſe, why ſhould Man abide in it?

Furder it is urged, That the inceſtuous Mans Sin not Cenſured infected the Church, the infected Church infecteth the Worſhip. *Anſ.* This Objection is moſt ſubtile, being hung up in the *Abſtract* a part from Exerciſe; but hower let us firſt conſider the inceſtuous Perſon by deſcribing and defining him as he is in his Sin. I ſay the inceſtuous Perſon obſtinatly defending and impenitently Perſevering in his ſin, belongs materially (though not formally caſt out) to that Body and Corporation, of which Satan is the head, the Church not conſenting, nor approving; but hating and abhoring the ſin, belongs to that Body of which Chriſt Jeſus is the head. Now let them be caſt into a Categorical Mould, What form ſhall come forth? Only two pure Negatives or two Particulars, between which there is no Connexion, (that's to ſay, The inceſtuous Perſon is not of the Church; and again the Church hath no affinity with the inceſtuous Perſon, and if no connexion? Then conſequently, no concluſion can be drawen, the ſin being Perſonal, and therefore no juſt cauſe of Separation from the whole.

Now we are confident, That what is ſaid anent theſe premiſſes, drawn from theſe two Learned Pious Men, *viz.* Mr. *Rutherford* and Mr. *Durham*, concerning the practiſe of riged Separatiſts; it may appear to any that are not byaſſed and prejudged, that we do not come within the compaſs of Riged Separatiſts, ſeing we do acknowledge, That Separation is not to be ſtated, but where ſin is obſtinatly maintained, nouriſhed and defended, and that not only by a part; but by the whole; and that in oppoſition to all warning as yours is. So that from this you ſhall never defend your ſelves by the Example of the Churches of

Corinth

Corinth, Galatia, Philadephia, Epheſus, Thyatira, Sardis and *Laodicea*, unleſs ye can prove, that they did reſiſt all warning by defending their ſin; and ſo were ſtill to be the Spouſe of Chriſt. Oh! doth not the Lord threaten to remove his Candleſtick from among them; except they repent, as in *Rev.* 2 5. Think ye that the Lord will dwell where ſin is obſtinatly defended, *Is he not of purer Eyes than to behold Iniquity*, as in *Hab.* 1. 13. 2 *Cor.* 6. 15, 16. *What concord hath Chriſt with Belial? or what part hath he that Believeth with an Infidel? or what Agreement hath the Temple of GOD with Idols?*

Now I ſhall in the next place proceed to the complaints and ſins led againſt you. Where firſt it is ſaid we complain of Miniſters Converſations, that ſome are light and frothy. *Anſwer.* This complaint is unpertinent to the preſent contraverſie; our contraverſie not being about Perſonal ſins, but about your foundation and being. I ſay perſonal Accuſation, belongs to a Church right in its conſtitution, and pertaineth to the well being of it; So that we are not to think that any Church ever was, or ever will be (though never ſo pure) without Perſonal guilt, ſo long as the Church Militant is upon Earth. Therefore I do reject this complaint, as being unfit for the preſent contraverſie.

Secondly, Ye ſay there is many complaints of the Exerciſe of Diſcipline and Government, ſuch as it is much neglected, or but partially Exerciſed. Inſufficient Miniſters admitted, and Scandalous Elders. *Anſ.* This complaint is raſh and evil concocted, being a Remonſtrance belonging to a true Church, right in its Foundation and Conſtitution, and nowayes belonging to an Eraſtian Church. As for the neglect and partiality of Diſcipline, I ſhall ſpeak to it, when I come to illuſtrat the preſent ſtate of this Eraſtian Church, by ſhewing, that neglect and partiality are the eſſential Pillars and Props, on which this Church ſtands; and that the Faithful Exerciſe of Diſcipline, is inconſiſtent with the being thereof. As to the admitting of inſufficient Miniſters and Scandalous Elders, I *Anſwer*, This is a Circulating in affirming, that Scandal admitteth of Scandal. Now yield, that Miniſters and Elders were ſufficient, and free of all Scandal, doe not their joining with the preſent Church? make them ſcandalous, and doth not our practiſe in withdrawing from them, declare it ſo to be, by our not hearing

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ing, nor owning them as lawful Ministers. But I hope this rash confounding, of Remonstration, will be acknowledged to be wrong after consideration, and so will be amended by my Brethren.

As for receiving of Currats, and not Excommunicating the Prelats. *Answer*, This same Remonstrance is Genuine with the former; for who can lawfully Excommunicat; But the Faithful, I mean these that has not changed their head Christ Jesus: For if this Church might Excommunicat the Prelats; and the Excommunicating of them were a valid duty in the sight of God, and countinanced of him; then should all of us be present at the hearing of this duty. But take head Brethren what our Lord says, *Luke 6. 42. First cast the Beam out of thine own Eye; and then shalt thou see clearly, to pull out the Mote that is in thy Brothers Eye.* So I say, let the Ministers of this Erastian Church, first cast out the Sin of the Erastian Indulgence and Toleration (under their late Kings) by humble acknowledgment of the guilt thereof, in its high Aggravating Circumstances: And then they shall be in case for Excommunicating the Prelats, and when this shall be, then let us give our presence to the Action with Heart and Hand.

Thirdly. You say the instances we chiefly insist upon, are the accepting of the Indulgence and Toleration, that these are either justified, or not confessed and condemned. Your *Answer*. is (1) You say that it is undenyable, that there were different Sentiments and Practises anent these things, amongst them that were Reputed, Learned and Pious, and had suffered for their cleaving to the Government of this Church. *Answer*. I wonder that the great Assembly, who professeth to have so much Gospel purity and simplicity, should so jugle and shuffle over such a great contraverse with such ambiguity and bourgotes as to speak of different Sentiments without specefieing the Sentances. What doth the Assembly mean by their Sentiments? if they do understand inconveniences and incommodities, about certain degrees and circumstances; Then may I say, no Action ever was, since there were Plurality of Persons in the World; but had different Sentiments: Some sees more inconveniences, some less; And how oft doth it run that length? *Quot capita tot Sententiæ*, that's to say, How many Heads, so many Sentances; So that every one almost hath their peculiar and proper Speculations

culations. Now on the other hand if ye understand these different Sentiments to be about the sinfulness of the Indulgence and Toleration: Then why have ye not been plain and particular on the matter, by holding out the Hainous Aggravating nature thereof, in order to the satisfying of our Consciences. Certainly the Spirit of God (who knows all things, and the Burden that is on us by reason of that sin) never led you to such ambiguity as to speak of different Sentiments.

You say that is not the controversie of our day, there is no matter nor occasion of debate annent them now, nor any practise annent them now, that may be an offence to any Ministers are no where now setled by Indulgence or Toleration. *Answer*, This I deny, for still the controversie remains ay & while the Sin be confessed and forsaken. True it is the Indulgence is over; but what change is come in its roum, not a change from sin to duty, but from one sin to another, from one Erastian Toleration to another (as I shall make it appear afterward) still ye are going on in the same sin, which is an argument sufficient in place of all other arguments, to prove the *Indulgency and Toleration* to be a sin; because ye are deserted of God by reason of the guilt thereof, as in *Isa.* 59. 2. So that ye are never in favour with God, nor honoured of him to own duty, but still goes on in the same sin: For what can obstinat *Sinners* do? but sin, seing the Lord is not present with them, to lead them by his Spirit. Furder I would interrogat the great Assemby, how they parted with the *Indulgency and Toleration*? that's to say, Whether they parted with it as Enemies to it; or as Friends, you have parted as Enemies to it: Then surely you have particulared both the Enemy and the Enmity, by holding out the high Aggravating nature and circumstances thereof, as a Man uses to do, with his Enemy, he will ever say the most and worst, he can so should ye be particular about your sin, according to the Example of true Penitents in Scripture, as in *Psal.* 51. 14. *Deliver me from Blood guiltiness*, and in *Ezra* 9. 2. The strange Marriages are confessed, but no confession of the *Indulgency and Toleration*; neither in your National Fast and Humiliation, in the Year 1690, you have not so much as once named the sin. True it is ye speak in Scripture Language, but they are general Scriptures, and general Confessions, & binds your selves to them, and so burieth the

Sins in contraverſie: yea and in this preſent Teſtimony, you cover & hids this *Sin* with Boutgats and ambiguity, by ſpeaking of your different *Sentiments*: So that when all this is conſidered, then it may appear that the Aſſembly hath not parted with the *Indulgency and Toleration*, as Enemies to it, but as Friends: And therefore by conſequence the contraverſie betwixt us remains.

Thirdly, You ſay when pious and peaceable Divines treat of the peace and Unity of the Church, they adviſe to forbear the reviving the debates of former times among the Godly, or engaging to declare *Mens Sentiments* annent them; as being contrair to the peace and Edification of the Church, when preſent duty is not concerned: Or when it is not about a Fundamental truth or Neceſſar duty: And the forbearance doth not mar any duty, that the Church in general is concerned in, or in danger the Salvation of Souls, throw the want of clearneſs therein. *Anſ.* When debates are not about a *Fundamental* Truth and Neceſſar duty? Then it is not to be revieved: But our contraverſie is about a *Fundamental* Truth and neceſſar duty, being about the Kingly Authority of Chriſt Jeſus, that he is the only King and Head of his Church; & ſo by conſequence the Bloody *Perſecuting* Magiſtrat hath no power to preſcribe and give a limited *Indulgency or Toleration*. For 1. I ſay conſider the Church in her eſſential parts, conſiſting in Authority and Obedience. I mean the Head and Members, which is one body. How then can this Body admit of two diſtinct Authorities, or how can Obedience conſiſt with it? I ſay can the Church which is Chriſts Body, ſerve two Heads? would not this make the Church a Monſter? to admit of two diſtinct Authorities, and doth not this overturn the nature and Vows of Baptiſm? we being receaved into the Church as Members, and ſubjects to become obedient to the Doctrine, Diſcipline, and Kingly *Government* of Chriſt Jeſus, How then can any of the ſubjects become a Head contrair to Baptiſm? or how can any within the Church give obedience to that Head, or can their obedience (though under great pretences of Liberty) be called any thing, but ſin and bondage, becauſe that ſo long as this Authority is retained and keeped; ſtill there is limits ſet to the Doctrine and Diſcipline of the Church; by reaſon that although the Diſcipline were Exerciſed towards all; yet it cannot

cannot reach this Head: And therefore at best the liberty is but a Bondage, and then by consequence this liberty, (as they call it) is inconsistent with the free and Faithful Exercise of *Presbyterian Government*, and doth overturn the Foundation thereof, which is the case of the great Assembly in the matter of the *Indulgence*, and the late and present *Toleration*.

Obj. But some will object and say, Why may not a liberty be taken from a Persecuting Enemy; as for example, If the King of *France* would proclaim a Liberty to all the Banished Protestants, were it not duty to them to imbrace the offer? *Ans.* This I deny, and the reason is, That this he must do either as an Enemy or absolute Master over the Church, or else as a Friend and Subject to the Crown and Kingdom of Christ. Now as an Enemy retaining and adhearing to his Popish Idolatrie, without repenting of his cruel Bloody Tyrranny formerly committed, in this he cannot give a liberty to the Gospel; Because it involveth a contradiction, by reason that he cannot serue two opposites, *viz.* The Gospel of Christ Jesus, and his Popish Idolatry: For this were to build and destroy *simul & semel*, thats to say once and together, which is a compleat contradiction according to our Saviours Words *Matth. 6. 24. No Man can serve two Masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other.* Thats to say, He cannot with full Diligence, single love, and fidelitie, serve them both (they being opposites) for Love and Fidelity terminates only in one single object; So that from this you see, that as an Enemy he can never give libertie to the Gospel.

Secondly, As a Friend and Subject to the Crown and Kingdom of Christ, he cannot retain an Authoritie over the Church, that is *Supra Sacra*, by prescribing Bounds and Limites to the Doctrine, Discipline, and Kingly *Government* of Christ Jesus, But on the other hand as a Subject, he is to exercise his power *Circa Sacra*, that is that the power of Doctrine and Discipline be Faithfully exercised (in the Land) by these to whom the power is committed, and that according to Gods Word without partiality, and respect of Persons. And when this or shall be, then he declares himself to be guilty of Death, by reason of his former sins, in shedding the Blood of Innocent Persons, by reason that the Law

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of God requires that ſuch ſhall die, as in *Num.* 35, 31. *Ye ſhall take no ſatisfaction for the Life of a Murderer, which is Guilty of Death; But he ſhall be ſurely put to Death.* And Verſe 33. *The Land cannot be cleanſed of the Blood that is ſhed therein, but by the Blood of him that ſhed it.* Now if the King of *France* Act as a Friend and Subject, then he will acknowledge his Subjection to the Kingdom of Chriſt; And then by conſequence will deny any Authoritative Superioritie over the Goſpel.

Moreover in the next place, Proteſtants can never imbrace that Liberty (as they call it) and the reaſon is. 1. it ſets limits to the extent of the Goſpel in its Doctrine, which is to go throw all Nations (and conſequently all places of the Kingdom) and teach them to obſerve all things whatſoever, I have commanded you, *Matth.* 28. 20. Now if they ſhall declare this Command Faithfully, *viz.* That Popiſh Idolatry is to be rooted out of the Land, and not to be permitted, and Tyrrannie to be caſt out, and that the Throne and State are to be Reformed, and that Men of Truth Fearing God and hating covetouſneſs, are to be Inveſted with the preſent power, that Juſtice may be Execute on the Guilty without reſpect of Perſons. Now I think this will overturn their Liberty, and make it null: And no otherwayes can they Faithfully do, if they obſerve all that is given them in Commiſſion as Faithful Ambaſſadors (in the Name of God and Chriſt) who are to declare the whole Will of God unto the People. So that from this you ſee, that a ſinful Indulgence is inconſiſtent with a Goſpel Liberty: And therefore nowayes to be imbraced, by any that profeſſes Jeſus Chriſt to be King and Head of his Church, and that by reaſon that it cuts off the Doctrine, Diſcipline and Kingly Government of Chriſt Jeſus, by their Subjecting to that Government, which diſtinguiſhes from the Government of Chriſt, ſo that in this they are the Servants of Men.

Obj. But ſome will object and ſay, If a Heathen King would proclaim a Liberty to the Goſpel, were it not a duty to imbrace it. *Anſ.* A Heathen hath no Law: And therefore we are not to proceed in Law againſt him, either for his paſt or preſent Practiſe; For the Scripture ſays where is no Law there is no Tranſgreſſion, *Rom.* 4. 15. That's to ſay they cannot be accuſed of Defection from that Law which they never

ver receaved, and conſequently cannot be puniſhed (whatever judgements the Lord may inflect upon them for their (ignorance and miſerie) Now Papeſts or Malignants profeſſes the name of Chriſt and pretends to be under Law: therefore we are to ſee to the right maner and exerciſe of that Law; that it be according to the will and word of the Lawgiver. Moreover as to a heathens proclaming of liberty, in this we are not to give eare. For belivers hes this in commiſſion allready to go throw all Nations: alſo it is Chriſts right and prerogative *Pſal.* 2 8, *I ſhall give thee the heathen for thin inheritance* Now all that Belivers are to do in this, is that the occaſion and encouragement is the ſtronger: but but not their commiſſion.

Moreover in the next place you ſay there are three Doctrinal Miſtaks that occaſion our diviſions (1) becauſe we think a thing to be duty therefore it is to be done at all Seaſons, and we conſider not that a thing may be good on the matter, which is not to be done at all times. *1 Anſ.* we acknowledge prudence is to be exerciſed in going about Duty; but however it hath a time, which time we fear you would deny if put to it, or if ye ſhould go about this duty I fear according to your former practiſe it would be unſeaſonable, as for exemple in the matter of your late King, ye did never cry out againſt his ſin ſo long as he was in power commiting them but when his back was at the wall, and the Lords judgements powering down upon him; then ye did give witneſs, which witneſs was unſeaſonable, by reaſon of your unfaithfulneſs.

The other is that we cannot maintaine union with any that differs from us, and cometh not up to our minde in all things. *Anſ.* we denay to have any proper or peculiar judgement or mind but what hath been received, owned and avowed by our Anceſtors in the Confeſſion of faith, and Covenants and if there be any new ſtep of Reformation ſtarted by you or us, for the time here after, we deſire it may be prudently and tenderly carried on and not by Diviſion.

The third is, that where we apprehend perſons guilty of ſins we cannot have communion with them unleſs they explicitly and publickly confeſſe the ſame. *Anſwer:* we denaie likewaies to have ante peculiar apprehenſion of guilt, but onlie what the Scripture condemne, and

the Acts and Constitutions of our Church: And is not agreeable to Scripture that Sins publickly committed, are to be publickly confessed, as in 2 *Cor.* 2, 6. 1, *Tim.* 5, 20. *Them that Sin rebuke before all, that others also may fear.* I hope the Learned Assembly will acknowledge that Sin must be confessed and forsaken or else the Lord cannot in justice forgive, and that because the promise belongs only to such, as in *Prov.* 28. 13, *He that hideth his sin shall not prosper: But whoso confesses and forsakes them shall find Mercy.* Indeed if any Transgressor shall find Mercy of God, and be honoured of him in the way of duty: Then ought we not to stick precisly on the maner of his confession; for assuredly the Lord has blotted out his sin, and therefore let not man again set it on the score.

Furder we charge you with three mistakes, which are the Rocks on which our Church hitherto has splited.

The first is, That you acknowledge a thing to be duty in it self, such as Fidelity in Doctrine and Discipline: But the Exercise of it most not come within Doors; but must be Shouldered to the Door with carnal prudence, and indulged exigences, because as in Page 19. You say the Church will have more prejudice by the exercise thereof; than benefite. Now whether obedience to please God, or obedience to please Men, bringeth most loss or benefite to the Church, let any tender Conscience judge.

The second is, more Tenderness towards Transgressors, than towards the Truths of God: So that Truth shall be dashed in pieces, rather than the Bulk of Professors should be broken. Alas! this sin has been *Epidemick* in this Land to the ruine of the Church.

The third is, confident trusting and Relaying on Mercies and Deliverance, without Repentance and confession of sin; Forgeting that threatning, *Ezek.* 17. 15. *Shall he prosper, shall he escape that doth such things, or shall he break the Covenant and be delivered.*

Moreover you say, you find among our Grievances, yet two more heavy Accusations. The first is that there is corruption in the Constitution as it is now established, being under the bondage of an Erastian Yoak submited to. I *Answer.* For investigating of a more united harmonie and Concatination of the controversie. I shall Translate the

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handling of this Grievance to the posterior place: and therefore shall first speak to the Oath of Allegiance.

Where I shall speak to the Oath of Allegiance in the abstract from the present contraversie. I say the Oath of Allegiance when Lawfull, is cordially to be taken by the subjects; and is a piece of a Religious work, and becomes Ministers well to take *Qua* Subjects, and tends nowayes to their Qualifications *Qua* Ministers; but only as Subjects: Therefore we do nowayes carp at an Oath of Allegiance when Lawfull.

Now the Question is, Whether the Oath of Allegiance to the present King be lawful, yea or no. The Assembly affirmeth but we deny. And that 1. Because the Person on the Throne, did at his first Entry to *Britain* Invest and Cloath himself with Prelacy, and that contrair to his former practise and Education. And this was done by the *English* Prelats, who were the principal moving Instruments in this Revolution, in bringing him to the Throne? So that as they did countinance him to his upseting; so likewise he did countinance them to their defending and maintaining. as is to be seen in his present and past practise, how he hath owned that *Antichristian* party, by erecting some to Bishopricks, which is a thing very clear, that his setting up of such, and also his hearing and Communicating with them in Worship, declares that he hath invested himself with Prelacy; and so has devested himself of the Qualifications of a lawful King according to our National Covenant, *Solemn League and Covenant, and Coronation Oath*, where Kings are engaged to swear, to maintain Presbyterian Government, and to the utmost of their power to oppose *Antichristian* Prelacy and all fals Religion. Now seing that he hath invested himself with Prelacy; then how can any Faithful subject acknowledge him as their King; or swear allegiance to him: without being guiltie of the sin of Prelacie by their consenting to set it upon the Throne. Is not this Breach of Covenant, and perjure in the Subjects to elect a Person to the Throne, who has not the elective properties, such as the Qualifications contained in our Fundamental Laws. For at best his Qualifications are but exercised indifferently, either towards Prelacy in *England*, or this supposed Presbytrie in *Scotland*, and therefore did not cleave to the one, more than

to the other, but inyests himself with both, according to the inclinations of the People: Which practise is contradictory, for how can one serve two Masters? And therefore no Godlie Faithful Subject can in Conscience elect and choise that which is contradictorie; seing the Elective properties are wanting; and so by consequence no Oath of Allegiance can be given without Sin and Perjurie.

The second reason is, Because he did not take the Covenant at his Entrie to the Throne. Now according to the practise of our Ancestors who in the Crowning of their Kings; did first cause them swear to the National Covenant, the *Solemn League and Covenant*. I instance the maner of the Coronation at *Scoon* in the Year 51. Where *Charles* the second did take the Covenants; And likewise did swear and engage to endeavour the Reformation of Religion in the other two Kingdoms; that when it should please the Lord to restore him to his Government there: that he was bound to endeavour the establishment of the Work of Reformation there, as well as to maintain it here. But nothing of this hath ever yet been: I say the entrie to the Crown hath not come throw the Channal of a Covenant of *Reformation*. And therefore how can any Subject swear to be loyal to him who has not sworn to be loyal and Faithful to the Crown and Interest of *Jesus Christ*. Certainly our obedience and loyalty to Kings must be in the Lord; and not in matters sinful and unlawful; either as to the Burieing, or yet as to the bearing down the Covenanted work of Reformation, which our Ancestors did make a principal mark of a lawful King Anointed and Qualified of God; for ruling in righteousness. Certainlie where this is either wanting, or yet denyed in a King: Then the Oath of Allegiance in the Subjects is Sinful and Unlawful according to our Fundamental Laws.

A third reason is, Because the Persons who did elect him, did not take the Covenant, and therefore were not the lawful Representatives of this Covenanted Land: And seing we may refuse a King upon his not taking the Covenant, then by consequence we may refuse these Representatives. As for example, this the present Generation holds good in *Thesi*. as to the maner; For they acknowledge that the present Ministers hath no right to their Stipends; unless the Persons who elect

eleet them be qualified, with the Oath of allegiance. Now if I may argue from their conceſſion as to the maner: then much more may I argue from the matter and ground above mentioned, that king and people, ought in ſuch a great work to qualifie themſelves by entring in Covenant with God, according to the Example of the Lords People in former times, as in 2 *Kings* 11. 17. *And* Jehojada *made a Covenant between the Lord and the King; and the People, that they ſhould be the Lords People.* So that from this you ſee, That a Covenanted Land, ought to renew their Covenant with God, in ſuch a work as this. I ſay both King and People, if they expect the Lords preſence, and bleſſing: But if otherwayes they do not this; then may they expect that chalenge in *Hoſea* 8. 4. *They have ſet up Kings, but not by me, they have made Princes and I knew it not.* That is not by my direction and approbation: As if the Lord had ſaid, Ye never ſought my council in this, neither did come before me with confeſſion of ſin, and Humiliation for your defection: In order to leave your ſin, and cleave to a Covenanted work of Reformation: And therefore ſaith the Lord I know it not, thats to ſay, I have no affection to it ſo as to approve it; and when the Lord diſproves, why ſhould Man approve? for certainly where there is no juſt right or title to a Crown, then it may be expected, that, That Government and theſe Governours, are full of Miſery and of ſhort continuance, according to that triplicat threatning *Ezek* 21 27. *I will overturn, overturn, overturn it, and it ſhall be no more until he come whoſe right it is, and I will give it him.* So I ſay we cannot acknowledge theſe Rulers to be lawful, or yet lawfully choſen, ſo long as the Covenant is laid aſide: And therefore from the conſideration of this, the Oath of Allegiance muſt be unlawful, and that both according to Scripture and our Fundamental Laws.

The Fourth reaſon is, becauſe he cannot take the *Coronation Oath*, as he is now ſtated, being inveſted with Prelacy; according to our Fundamental Laws, Kings are to Swear to maintain the true Religion of Chriſt Jeſus; the which Religion is Presbyterian Government, in it's power and purity: And alſo ſhall gainſtand and aboliſh all falſe Religion contrair to the ſame; under which falſe Religion, *Antichriſtian* Prelacy is comprehended, which I think the great Aſſembly will not

deny: True it is in the Year 86. the *Coronation Oath* was propoſed to the Perſon on the Throne (being ſent by the hand of a privat Perſon) to take, but whether or no taken it may be doubted, ſeing he walks contrair thereto, by denying all practical obedience. But however the ſin is greater in breach thereof; both by the Taker and Propoſers of this Oath, than it had never been; and that I prove from Scripture, *Eccleſ.* 5. 5. *Better is it that thou ſhouldeſt not Vow, than that thou ſhouldeſt Vow and not Pay.* Now in the breach of this Oath, there is a ſilent contended reſting thereon by both Parties, without Exhortation or Admonition from the one; or endeavour after obedience in the other. Is not an lawful Oath ſeriouſly to be performed, ſeing that the the taker finds it to be a duty: And therefore to be gone about, as in *Eccleſ.* 9. 10. *Whatſoever thine hand findeth to do, do it with thy might* Now if he ſhall with full power and might maintain Presbyterian Government, then Prelacy ſhall get no aid nor aſſiſtance. And I hope the Aſſembly will acknowledge, that Prelacie is no where to be Entertained; and that the maintainers thereof, are Enemies to the Crown and Kingdom of *Chriſt*; So that it is not enough to countinance Presbytrie now in its ſhadow; or yet I ſay in its ſubſtance in *Scotland*, unleſs that it be countinanced both in *England* and *Ireland*, according to the Tenor of the *Coronation Oath*, which is to aboliſh and gainſtand all falſe Religion; and therefore Popery is no where to be Toſerated. But in this Revolution, there is a Toleration of falſe Religion; and therefore the preſent Perſon on the Throne, can neither be owned as a lawful King; nor yet be looked upon as a Faithful Inſtrument of Reformation: Seing he ſends out contrair ſtreams from the ſame Fountain to thir Kingdoms. Now according to the Judgment of the Aſſembly, if it ſhall be yealded? that this is a deliverance and libertie, yet it is contradictorie to Scripture, as in *James* 3. 11: *Doth a Fountain at the ſame place ſend forth ſweet Water and bitter.* This the Apoſtle denys, ſo I ſay can ſtreams of Liberty and Bleſſedneſs proceed from your King to *Scotland* and bondage and Thraldom to *England* and *Ireland*. Certainly no, our Liberty can never be purchaſſed with our Brethrens and Neighbours Thraldom. And now let this liberty be never ſo large in this Land, yet if it be not univerſall throughout the whole Kingdoms,

dome, in its sincere endeavour, to the maintaing of Presbytrie, & to the abolishing of all false Religion contrair to the same; then it cannot be said, that the *Coronation Oath* is in the least observed to one more than to another, for all comes under his Toleration; And so by consequence this Oath is made null; and therefore no Subject neither Minister nor People can Swear Allegiance to him, without involving themselves in Perjurie and Breach of the Fundamental Laws.

But some will object and say, That the Covenants and Coronation Oath, doth not engage us to reform without the Kingdom. *Answer*, Yeild it be so, yet it binds us to reform our selves and King. 1. Our selves, in that we are not to suffer any Prelarick Person, or favourer thereof or Conniver at any false Religion, to be set upon the Throne, without being guilty either of direct or indirect complyance therewith. I say direct complyance, when there is a consenting and an aiding him in his upsetting, without evident signs, and qualifications for the Authority. 2. Indirectly, when there is a neglect of a Faithful Testimony against the sin, which sin will (if not prevented) destroy the Soul, because it is Rebellion and Enmity against Jesus Christ to entertain Antichristian Prelacy and Popery. For what can one be said to be, who owns Presbytrie (if so it may be said) in the one Kingdom, and *Antichristianism* in the other, but half Loyal to the Crown and Kingdom of Christ, and a Person half Loyal is but at best an Enemy; and so consequently becomes lyable to the Wrath and Justice of God. And therefore it is the duty of a Faithful Assembly to forwarn the forementioned guilty person of his sin, in order to make out of the way of Wrath: Otherwise they will be guilty, as in *Ezek.* 33. 9. *When I say unto the Wicked Man thou shall surely die, if thou dost not speak to warn the Wicked from his way, that Wicked Man shall die in his iniquity; but his Blood will I require at thine Hand.* So I say unless that there be Faithful warning given, and that in Doctrine, both as to Admonition and Exhortation, and likewise to the highest degree of censure and Discipline in case of obstinacie: Otherwayes we cannot be free of this guilt; nor yet be innocent from Perjurie, seing that the King (according to the Faith and Practise of the present professing Generation) is a lawful King and nourishing Father to the Church, and so by conse-

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quence is a Member of the Church, and therefore Subject to the Laws thereof, which I think the Assembly will not deny, considering that his Mercies comes under their inspection as is to be seen, by their praying for prosperity and a Blessing to his undertakings: And why should not his sin, and miserie, likewayes be marked and testified against, or else we shall never reform our selves.

But some will object and say, that the King has owned and countenanced Presbytrie in *Scotland* and declared Enmity against Prelacy. *Answer.* This he hath done by way of an Erastian Toleration; and that from Self Interest; as is to be seen: Because they Tolerat his sin, and becomes obedient to his corrupt unlawful Commands, by keeping of sinful Fast dayes, and Thansgiving days and the like. And that both contrair to Scripture and the principals of Presbytrie, which the Prelatick party out of wilfulness will not do; So that from this his Faithfulness doth not appear, unless that his Zeal were universal against all the Prelatick party. I say in other places as well as here. For certainly it is to be followed with Zeal and hatred in the other Kingdoms, as well as here, it being evil in it self and according to that true *Axiom quod: Malum est per se non mutatur a Circumstantijs*, thats to say, That which is evil in it self cannot be changed from circumstances of place, So I say unless that this Zeal be universal, it can noways be sound and reall.

But it may be furder objected that there was good reforming Kings in *Judah* who did not take away the high places: And why may not our King be owned, as a Lawful Reforming King; although Prelacy be not altogether abolished. *Answer.* The difference is very great, As (1) The Reforming Kings of *Judah* were never Anointed or brought to the Throne by the Priests of the High places: But your king was brought to the Throne of *Britan*, principaly by the *English* Prelats, the Lords spritwall as they were called (2) the priests of the high places, were never in court, or near to the Throne with the Reforming king of *Judah*: But the *English* Prelats are (3) the kings of *Judah* never bult the high places, in the time of their Reformation but your king hes set up Prelats in *England* since his coming to the Throne. I instance Mr *Gilbert Burnet*, (4) we ne-

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yet read that the kings of *Judah* Sacrificed in the high places in the time of their Reformation But your king heares and communicats with the prelatick party in worship (5) the Reforming kings of *Judah* did never swear to defend the high places, in the time of their Reformation; by oppoſing and hindering theſe that would have deſtroyed them: But your King has Defended the high places, for the paſt and preſent time, from theſe that would have deſtroyed them. So that from this you ſee, that your Kings practiſe doth nowayes quadrat with the practiſe of the Reforming Kings of *Judah*: And that becauſe in them it was a ſin of deadneſs and infirmity: But in him a willful deliberat contented ſin, as is to be ſeen by the laying aſide the endeavour of the duty; and much more the Perfection thereof in its ſincerity.

Furder you ſay, do we not think him our lawful King and is he not a bleſſed Inſtrument in Gods Hand, to work ſo great Deliverance for you and us. *Anſwer*, This we have clearly denyed from the forementioned grounds and objections, and we think any ſingle eye, that is not byaſſed and prejudged will aſſent to what we have ſaid. And if any be of that judgment (which I am not) *viz*, That it might pleaſe the Lord for a time to continue Kingly Government in this Land, and to raiſe up a King to rule in Righteouſneſs; for the good of his Church and People. I ſay, then it might be expected, that he ſhould be ſet upon the Throne with cleaner hands, than Blood ſheders, Teſt-takers, and Eraſtian Indulged Profeſſors, who hath never yet acknowledged their ſin: Nor yet prepared themſelves for Mercy. And whatever you may think of this Revolution, in calling it a Deliverance: Yet far be it from us to think ſo, as to let ſuch Dreams or Deluſions enter into our Heads or Hearts, ſeing there is no promiſe from the word to believe ſo.

Now from what is ſaid above, I think it ſhall appear that the Oath of Allegiance, cannot not be given to the preſent Perſon on the Throne, nor yet to any Succeſſor who ſhall walk in his ſteps: For what is applicable to the one, ſhall ſtill be applicable to any other of the ſame practiſe.

Now I ſhall in the next place proceed to the Grievance given againſt

you; which is that there is corruption in the Constitution, as it is now established, being under the bondage of an Erastian Yoak submitted to. Which charge you deny as false: And then interrogates, if we know what Erastianism is. It is likely you say, few of us do. *Ans* Some of us knows as much of Erastianism, as can be said by some of the most famous Learned Divines in *Europe*. And I think our Faithful Ancestors hath not left this contraversie in the dark, as is to be seen by Learned Mr. *Gilbespie* in his *Aarons Rod*, where he penneth out Erastianism so full, as that the capacities of the Vulgar may understand. Furder you say, do we not consider, how sinful and highly uncharitable it is to Accuse, Judge, and Censure the Godly Ministers of this Church, who formerly wrestled against Erastianism, as so contradictorie to themselves and Treacherous to their Master, as to betray his Interest and the Church Priviledges to an Erastian Yoak. *Ans.* This is no argument to prove, that they are now Faithful, because that they once were so. Are not the best of Men subject to sin and fallings? And can do nothing of our selves, without the Lords Assistance, and the help of his holy Spirit? And hath not some of the Godlie Kings of *Judah*, Built again that which formerly they Destroyed, as *Solomon*, *Asa*, *Joash*, and hath not many Professors in our days walked contrair to their Profession? They who once were Remonstrators formerly against Erastianism, were seen publiklie to appear in the Street of *Edinburgh* in the *Parliament Closs* to the derision of many hundreds, puting up an Addres and Supplication to a Popish King, for an Erastian Toleration, and Libertie (as they called it) Now this was the sin of a great many, which sin hath been *Benjamin like* Espoused by the whole Assembly: First in their complying with the Benefite (as they called it) and then being passed over with silence & conniwance, which should have been confessed; Yea and in a well constitute Church should have been Censured and Punished, with the Sword of Ecclesiastical Discipline. But with you there is no Testimonie given against the sin, proportionable to the offence; for at best your Testimonie hath been, but like to that of *Eli* to his Sons 1 *Sam.* 2, 24, 25. Which Testimonie will never be approven of God for Faithfulnes, as in *Chap.* 3. 13. *Because his Sons made themselves vile, and he restrained them not*, So that

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now you see, we charge you with Erastianism upon sufficient grounds; although the Indulgence and present Toleration had never committed; but when all is considered; then how great is the ground of Accusation against your Erastian practise.

But further you say, what are the instances brought to prove so grievous an Accusation. *Ans.* For proof of your Erastian Constitution. I shall first lay out to your your consideration the being of your Church, as it is founded on the Oath of Allegiance to an unlawful King, who walketh contrair to our *Covenants, Coronation Oath, and Fundamental Laws*: And therefore doth distinguish from a Lawful King and Faithful Subject, to the Crown and Kingdom of Christ, who should be a nourishing Father to the Church, and Terror to Evil doers; But according to the forementioned Ground and Objections; there is a contrair walking; So that obedience and subjection to him is not Subordination to the Lord, as to a Magistrat that exerciseth his power *Circa Sacra*: And therefore no Minister nor Subject can swear to him without being guilty of changing their head, *Christ Jesus*: And also of making a Sacrafice of the Rights and Liberties of the Church, by Burieing our *Covenanted Engagments*; and giving up the Fundamental Laws unto the Will and Lust of Man: So that your present state, and Liberty, is, not any thing else; but a sinful Toleration purchassed by price of Conscience founded on a mutual Tolerating of one another; which makes a joint Conspiracie against Christ and his cause, by making, I say a Sacrafice of the Doctrine and Discipline of the Church; by your partiality and silence at the sins of the Throne (1:) I say in Government the Instinsical power of the Tolerating Magistrat doth appear, in that the Will, Awe, and fear of the Magistrat, Rings, Rules, and Principalie is followed in your Assembly by that Negative Voice of your King, in that you dare not Act or do any thing, though lawful and necessar, until the Tolerating Magistrat think fit to Tolerat, I mean in things external and eatie, which doth not strick against the sins of the Throne. Yea how oft hath the Assembly meet together and goten little or nothing done, and all for want of the will of the Magistrat to proceed and draw them.

But Secondly, The instinsical power of the present Magistrat appears in Doctrine, in your Infidelity, in Burieing the sins of the Throne,

As 1. In Tolerating Prelacy and Popery throughout the Kingdoms. 2. The black Articles contained in the late War by joining with the Popish party, contrair to the Writing of Mr. *Gilbespie*, which was owned and approven by the Church in the dayes of our Ancestors. 3. The wasting and Impoverishing of the Land in time of Peace by Cesses, and Impositions, spending these Exactions in pride and Lust: bestowing a great part of them on corrupt Members of Parliament in order to make them servicable Instruments for carrieing on those sinful actings. 4. The change thats in Doctrine, Prayer and Practise by the command of the Magistrat, as to the desisting and leaving of the Warr with the King of *France* in the Year 98 and 99. Now let it be yealded that the War was lawful on the matter: Which cannot be denyed, he being an oppressing Tyrant and stated Enemy to God and Godliness; And therefore the necessar causes and circumstances of War being found in him; which is Aggression on the Lives and Liberties of the Subjects, which was compleated on them; though not perfected on us: From which Aggression the absolute necessity, and Indispensability of Militating did flow. Now this being, then the causes of War was good and valide on the matter, the end being the Glory of God and safetie of the Subjects and Kingdom: Then why should it not have been proceeded in a right manner by seeking the Lords power and Presence, and by refusing sinful Association: Either with Protestants who were not willing to come up to the height of our Reformation: Or yet with Papists or Malignants who were Enemies to it. Also in a good Action there should be perseverance therein: Seing there is more diligence required in the end of an Action, than in its beginning: There being no change in the Enemy, he being the same now if not worse; than in the time of War: For still he Persecuteth the Protestants; therefore peace, should not have been made with the Enemy, although there might be sad lois; according to the Example of *Israel* in the matter of *Benjamin*, who after they had fallen twice enquired of the Lord the causes thereof, by Weeping and Fasting, and searching out their sin; So ought you to have done: But both matter and maner are abussed and layed aside by the Command, Fear and Awe of the Magistrat, So that he whose overthrow (in prayer) you sought, and Tyrrannie you con-

confessed, must now be passed over with silence and connivance: although he be the same now that he was then. And all this is done by the command of the Tolerating Magistrat, whose Servants ye are tossed with the wind of their powre: like to these spoken of in *Psal.* 8. 4 much of this obedience is to be seen in your fast days, and thanksgiving days; which manifasts the Intrinsicall power that the Magistrat hath in makeing you obey contrair to the word.

But thirdly the Intrinsicall power of the Tolerating Magistrat appears in the neglect of Discipline, in that you dare not do any thing in the Assembly in order to the censuring, Confessing and setting of days of Humillation a part for the sins of the Throne: Such as manifest Perjurie in the Breach of the *Coronation Oath*; the joining in War with the Popish party, the sad Oppressions in the Land, by Cesses and Impositions, the Tolerating of Poperie and Prelacie throughout the Kingdoms. Now in a well constitute Church, all these Sins ought to be confessed, and in case of obstinacy to be Censured and Punished with the Sword of *Ecclesiastical Discipline*. to the height, even to *Excommunication*; Seing that the Assembly acknowledgeth that there should not be partialitie in Ministers; and therefore without respect of Persons they are to reprove Kings, as well as other Men, they being Subjects to Christ, and receaved into the Church by the Vows of Baptism. But all this is laid aside, through fear and awe of the Magistrat; by your obedience to the Supremacy; they ruling intrinsically in you, as to matter of practise: as is to be seen in your Assemblies, how that your King has the Negative Voice, which declares that the Supremacie is yet infit in this Land (although not screwed up to that height in all its formalities that it was in the Year 61. 62. and downward) For your Kings Commissioner hath so far the ascendant power, that nothing shall pass in Act in your Assemblies; but what he pleaseth. And no otherwayes can you enjoy them. So that from this it doth appear, That neglect and partiality of Discipline, is not a sin of deadnes and infirmity; but a deliberat contented Omission and neglect: And therefore partialitie and infidelity are made the Pillar of prudence and essential Prop, on which your Erastian Church stands. Now when all this is considered, may it not be said upon grounds that your Church is *Erastian* and not *Presbyterian*.

Obj. But it may be Objected by some, That the present Ministers doth Preach sound Doctrine; and that both Learnedly and Elaborately, and doth noways Teach Erastian Principles. *Answer*, The difference is as great betwixt Preaching and Practise, as betwixt true Piety, and painted Hypocrisie: For a Man may Preach and profess sound Doctrine, and yet be a stated enemy to the practise thereof; Like to the Foolish Builder spoken of by our Saviour, *Matth. 7. 26. And every one that heareth these sayings of mine and doth them not, shall be likened to a foolish Man, which built his house upon the Sand.* Now by hearing, these sayings are to be understood a Believing and an understanding of them so that by this it doth appear that men may be well qualified with the art and Skill of Building, so as to make a comely form and structur of an bulding and likeways to have it seemingly well decored within, so that it may be pleasing and takeing to the eyes of the beholders, and yet for all this not deserve the name of a Bulding, the Foundation being wanting, for their is not any thing that our Saviour chalenneth, but the Foundation, which presupposeth that all things for art and ornament might, be in this house. For without doubt if any other thing had been wanting, our Savour had not omitted. So that from this you see that Gods Sacrafices must be on Gods altar, Gods word in Gods house and therefore not in the idols Temple: for you cannot worship and obey God and the idole of Supremacie at once I say such hath no right to Gods word: who are walking obstinatly on in sin as in *Psal.* 50. 16, But unto the wicked God sayes, *What hast thou to do to declare my Statutes? or that thou shouldest take my Covenant in thy Mouth, seing thou hatest instruction &c.* thats to say it doth not become such to propose Gods Word; neither can they apply it, but falsly: And therefore not to be owned as the Chast Bride and Spouse of Christ. But on the other hand as false Builders and Teachers, whose Building is within the Flood mark of the Wrath of God, and will one day be swept away with Judgments: And therefore it is the duty of all Believers, *to come out from among them; least they be partakers of their Sins, and consequently of their Plagues, as in Rev. 18. 4.*

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and no Testimony against it; That is weakness and want of courage; but is no just ground of Separation from worship in a true Church. *Answer*, This overturns the Faith of the great Assembly; and that because an universal deadness and infirmity cannot be found, but in a Church dead and deserted; or else dying or declinning, dead and deserted the Assembly will not acknowledge: Seing they are receaved into Mercie (as they say) being delivered from their former bondage and miserie: And therefore by consequence has obtained the favourable presence of God, which giveth Courage and Zeal. 2. Dying and declining this cannot be the Assembly, being flowrishing in the bud of their Reformation; And therefore cannot so suddenlie lay aside their Zeal, as to be overcome with an universal deadness; So as to suffer Encroachments on the Church Rights, without the least Testimonie of Remonstration. It would be expected that *Reciprocal* Duties were to be found in such a Church: I mean in Love and Zeal for the kindness and mercie you have receaved and found, in being delivered (as you say) But howevet we acknowledge that deadness and infirmitie, deference & delay of Dutie cannot be cause of Separation. But the Question is If Faithfulness, courage and Zeal in the exercise of duty in mainraining the Churches Rights can consist with the state of your Church, yea or no. So that the contraversie is not about deadness and infirmity, deference and delay: but if the Faithful exercise of Zeal can consist with the present and future state of your Church.

Now therefore in calm Blood and from Conscience we pose you, as in the sight of God, the Judge of Quick and Dead, before whom you and we must stand and give an account of our words and Actions; that you take to consideration the Accusations led against you; and that you may vindicat your selves if it be possible with the standing of your Church; by exercising Faithfulness in Doctrine and Discipline, that it may be manifest before God and the world; that you are not guilty of *Erastianism*. And for proof hereof in order to your Vindicating, we desire you may satisfie us in these following premisses and propositions which we shall lay down; for trying of your Faithfulness and soundness as to the state of your Church.

Experiment, As first we desire an particular answer anent the Indul-

dulgence, in that you would either approve or disapprove of it: If it may stand with the being of your Church: Seing that it is a necessar duty in a Faithful Church to make a Separation betwixt the clean and unclean, the holy and prophain the neglect of this being sadly reproved and threatned with Judgments, as in *Ezek.* 22. 26 *They have put no difference betwixt the Holy and Prophain: neither have they shewed difference between the unclean and the clean*, and verse the 31. *Therefore have I poured out mine Indignation upon them, I have consumed them with the Fire of my Wrath.* Now therefore take warning of this threatning, and jugle no more with God, by speaking of your different Sentiments; But be particular in specifieing the contraversie, that so it may be manifest to the World, whether you approve of it as a duty, or disapproves of it as it is a sin.

Experiment 2. We desire the like answer annent the late Toleration under your late King: If that Address and Supplication (given in to the Popish Chancellor) by a great part of your Ministers, be lawful, yea or no, Or whether or no you did partake of that Liberty and Benefite (as they called it) or hitherto hath *Benjamin like* Espoused the quarrel of these Transgressors; by denying that the like Act deserves to be Censured and Punished with the Sword of Ecclesiastical Discipline; or else as publickly to be confessed before God and the World, in it's high Aggravating circumstances as it was committed.

Experiment. 3. *If it can consist with the State of your Church, to walk in the steps of your Ancestors, that you and your King (or any Successor hereafter whatsoever) may enter in Covenant with God; by renewing the National Covenant, the Solemn League and Covenant; That it may be manifest to the World, that you deliverance is not Bastard and Evil Begotten, but can run through the Channal of a Covenant of Reformation: And indeed we shall not carp much at the deference of it; if there shall be any possibility for the time to come to accomplish this work.*

Experiment 4. *Fourthly*, We desire if it may stand with the being of your Church: That the sins of the Throne may be confessed, and particularlie acknowledged, and Faithfully reproved in Doctrine, censured by Discipline, and punished with the Ecclesiastical Sword in case of obstinacy. Particularly these forementioned sins, Namelie: (1) The ma-

manifeſt Perjurie in Breach of the *Coronation Oath* in countinancing & Tolerating of Poperie and Prelacie throughout the Kingdoms. 2. The black Articles contained in the late Confederacie, where Liberty of Conſcience was propoſed as the end; and the Perſons confederat with were Idolatrous Papiſts, which is contrair to Scripture and the Teſtimonies of our Anceſtors to join with ſuch in War. 3. The impoweriſhing of the Land by Ceſſes and Impoſitions in time of Peace. Now we think the conſideration of theſe Propoſitions cannot in Conſcience be denyed; ſeing they are agreeable to Scripture, and conſonant to the judgment of all ſound Divines: That ſins of all ſorts of Perſons, both High and Lo. Kings as well as the meaneſt Subjects; are Faithfullie to be reproved and Cenſured by Diſcipline: or elſe the Church cannot be obedient and Loyal to Chriſt Jeſus, who is *King of Kings, and Lord of Lords*; and has given command unto his Meſſengers to teach all things whatſoever he hath commanded them as in *Matth.* 28. 20. and *Jer.* 1. 7. *For thou ſhall go to all that I will ſend thee; and whatſoever I command thee thou ſhalt ſpeak.* And doth not this command reach the ſins of Kings, as well as other Men; the word being ſent unto them. I hope the Learned Aſſembly will acknowledge that partiality is to be avoided being reproved of God, as in *Mal.* 2. 9. And therefore let none ſtumble at the Faithful reproving, and cenſuring of theſe ſins mentioned; ſeing that it is a duty Commanded of God: and commened by the Example of the Holy Prophets, who Faithfullie reproved Kings without partialitie; then let the Aſſemblie, if they be what they profeſs imitate the Practiſe of the Holie Prophets by laying aſide partialities; and the ſlavish fear of Men: That it may be manifeſt to the World that your Church is built upon the Foundation of the Prophets and Apoſtles, *Jeſus Chriſt being the chief corner ſtone, Epheſ.* 2. 20. If otherwiſe you ſhall refuſe this dutie, and wilfullie put of carnal prudence lay aſide Zeal courage and Fidelitie; then ſhall you be guiltie of Erraſtianiſm by declaring your ſelves to be the Servants, and ſlaves of men.

But ſome will object and ſay, if the ſins of the Throne may be ſo marked reproved and cenſured: then it would ſeem that Presbyterial Government cannot agree with Monarchie, *I anſwer* the lawfull Magiſtrate

and exercise of Kingly Government, can well agree with Presbyterie: But not the abuse and unlawful exercise thereof, and that because it brings the Lords Wrath and Judgment, both on the Throne & Church, in case of silence and connivance thereat.

Therefore we desire that you would consider impartially, and without prejudice the Accusations, Grounds and Objections led against you; that so it may appear, how hateful and abhoring a sinful Union is? Oh! what sin is more reproved and forbidden than Union in iniquity, as in *Eph.* 5, 11. *Have no fellowship with the unfruitful Works of Darkness: but rather reprove them, and in* 2 Cor. 6. 14, 15, 16. *What fellowship hath Righteousness with Unrighteousness, and what Communion hath Light with Darkness? and what concord hath Christ with* Belial? *or what part hath he that believeth with an unbeliever? or what agreement hath the Temple of God with Idols?* and verse 17. *Wherefore come out from among them and be separat saith the Lord; and touch not the unclean thing and I will receave you.* Moreover hath not the Lord declared the Impossibility of Union with sinners by the Mouth of his Prophets, as in *Amos* 3. 3. *Can two walk together except they be agreed.* Oh! can Union be in sin and defection? or would you be in a happy condition if you obtained it? Alas! no more, than *Israel* was in their defection, *Exod.* 32. When with on consent they did say, *These be thy Gods O Israel which brought thee up out of the Land of Egypt.* And doth not an universal sinning bring universal Judgments on a Land and People: Therefore consider this and lay to Heart your defection, and be awakned with the Judgments of God upon the Land, by the Plague of Famine, that has been these Years bygone, and now present and seek out your sins, and the causes of the Lords Wrath; why he thus contends with the Land, according to the Example of the Godly in former times, as in 2 *Sam.* 21. *And there was a Famine in the Days of* David *three Years, Year after* Year, *and* David *enquired of the Lord; and the Lord answered and said, It is for* Saul *and for his Bloody House: because he slew the* Gibionites. So that you see, the causes of the Famine was Breach of Covenant and Bloodsheding, which certainly is the causes of this Famine: And did *David* enquire after the causes while there was three Years Famine, then let the Assembly and all of us enquire after

the

the causes: Now while there hath been six years Famine. And I think the causes thereof will be found to be the same; that it was in the days of *David*, *viz.* Breach of Covenat and Bloodshed, which the Assembly are deeplie guiltie of by their past and present practise; as I have plainlie held out in the forementioned Grounds and Accusations led against you. Therefore examine your selves and consider what you have done, and are doing by your going on in Breach of Covenant & Perjurie, and by your trampling on the Blood of the Saints and Martyres, in condemning and burieing their Testimonies, and maliciously and falsly accusing the Faithful of Separation, because they will not go on with you, in your Soul Murdering courses, to the ruine of the Land and their own Souls.

But in the next place we desire you to consider, what it is you have to justifie before God and the World in defence of your continued Defection, in going on in your Erastian courses. Have you this to say that you are in Judgment sound Presbyterians and professes sound Principles? Whereas in practise you deny it, by subjecting to the fear, awe and unlawful commands of the Tolerating Magistrat: Like to these spoken of, *Isa.* 29, 12. *This People draw near to me with their mouth and with their lips do honour me: but have removed their heart far from me, and their fear towards me are taught by the Precepts of men.* Or like to these 2 *Kings* 17. 33. Who feared the Lord and served their own Gods. Or what more have you to boast of by your Learning and external form of piety? or yet by Elabourat painful Preaching: when in practise you are despisers of the Building; like to these *Jewish* Doctors who could Learnedly hold out the signs, tokens, and marks of the *Messias*; Yet when they did see him to whom their own signs did agree, they would have none of him. Oh then! shall it so be with you? will you still go on in a wilful malicious despite against the cause of Christ, and the followers thereof? I say, beware lest your wilful hearted of Truth arising from envie, bring some in the end to fall into the sin unpardonable, as did these *Jewish* Doctors.

2. We desire you to consider, who it is you have to deall with in your contending, I say it is God, not man that you have to deall with; therefore take head what was spoken to *Paul*. *Acts* 9. 4, 5. *It is hard for*

you

to kick against the Pricks. I say Truth maintainer is *Omnipotent* and cannot sin; and therefore will see to the cause of the Afflicted and right of the Poor, *Psal.* 140. 12. And will teach his Truths Domination by his Judgments on Backsliders, in walking contrair unto them, while they walk contrair unto him, as in *Lev.* 16, 17. And will get himself honour upon your Idols, by overthrowing them, and by destroying the bramble, under which Backsliders are sheltering, as in *Judges* 9. 9. And seing the Lord will be glorious in his judgments then do not build, that which he will destroy: neither insult confidently over the desolations of his House and People, thinking now the Witnesses are dead and buried; and now you have gotten the Victorie, consider that place of Scripture, 1 *Sam* 2. 6. *The Lord Killeth and he makes alive, he bringeth down to the Grave, and he bringeth up.* Therefore we exhort you in the sight of God to lay aside these weapons of War, by which you cover, and defends your sins and defections, viz. These four painted complexions, namelie Personal sins, sins of infamilie, deadness, want of Courage and Zeal, and lay to heart your sins by confessing and forsaking of them; seing the Lord is willing and readie to receave you, and is not the suffering remanent readie to imbrace Union and Communion with you upon Repentrance and Confession? But if you shall refuse this, and continue obstinat in defending of your sin, and will not hear; then let us spread our your case before the Lord, seeking his assistance to mourn over them, that our Hearts may be affected with grief, and our Souls made to weep in secret places for your pride, and our eyes made to weep sore and run down Teats for all the Abominations done in the Land.

So let all thine Enemies Perish, O LORD: but let them that love him, be as the Sun, when he goeth forth in his might. Judges, 5. 31.

FINIS.